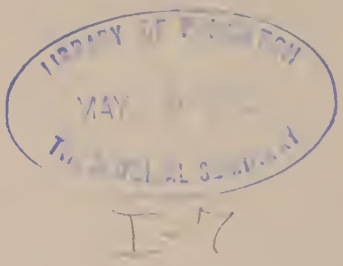

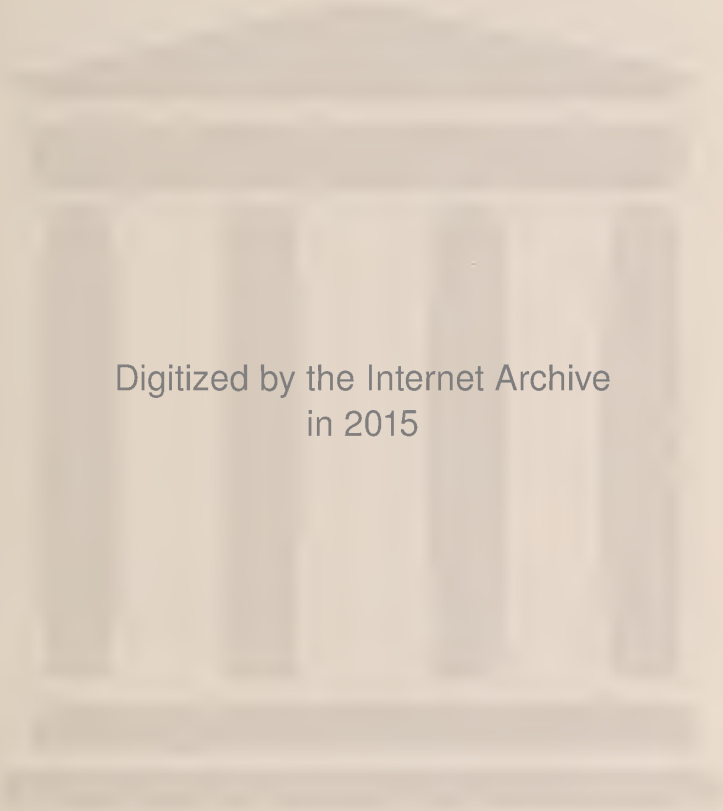

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SOME CONVERTS OF THE MISSION CENTURY.

BY THE EDITOR-IN-CHIEF.

"*My* word shall not return unto *Me*, void." There is no such assurance for any message of man; however wise, weighty, and worthy. Even such a sage as Socrates was compelled, by those who thought themselves the very vestals of the altar-fires of wisdom, to drink the fatal hemlock. But *God's word* has a peculiar promise, because *God's power* is in it and behind it. Hence our great care is to be that the message be a Divine one, conveyed with as much purity as possible, and by an empty and clean vessel; and then trust Him to prove the excellency of the power to be of God and not of us.

In nothing have the missions of the nineteenth century given us a greater witness to God than in the power of the pure Gospel over all sorts of men and women. In fields, overgrown with rank and deep-rooted superstitions, vices, and gigantic evils, the story of the cross has proved equal to the uprooting of all these growths and the planting of God's own trees of righteousness in their stead. The greatest successes have often been given to the most unlikely fields and workers, as tho to show that it was God's Spirit, and not human might or power, that was the efficient cause of such results.

To illustrate these statements adequately, the whole field of mission work would need to be explored. But brevity forbids this. We can only instance a few representative examples, selected almost at random, premising that not in *converts* only do these fruits appear, but in native teachers and preachers, evangelists and pastors; and, best of all, in native churches that have reached that maturity of growth which is marked by three signs: self-government, self-support, and self-propagation.

Henry Martyn's solitary convert in India was Abdul Messia'h. In 1809–10, Martyn was at Cawnpore for eighteen months as missionary chaplain, among a mixed multitude of the poor and the dishonest. Jeering Moslems looked down from the kiosk on the wall of his compound, smoking their hookahs and sipping their sherbet, but there

was one of them who reached a point where he could no longer join in their sneers. It was Sheikh Saleh, a moonshi of Lucknow, keeper of the king's jewels, a jealous and zealous follower of Mohammed, who had been shocked by a recent exposure of Moslem cruelty and treachery. Just at this time, when his faith in the religion of the Koran was shaken, in contact with the saintly Martyn, he got a glimpse of the purity of God's law and the simplicity of salvation by the cross, and felt that he must find out from the sacred book of the Christian more of this teaching.

He got a place on the staff of translators. He read the Persian New Testament through, and the spirit of God wrought through it the old miracle of a changed life. He followed Martyn to Calcutta and was baptized into a new name: *Abdul Messia'h—servant of Messiah.* He won over the head physician of Bhurtpore, and, after preaching and disputing in Meerut, left him to care for Christian natives, and himself went farther to regions beyond. After Martyn's death, Charles Simeon got a letter, referring to Abdul Messia'h:

> Could Henry Martyn look down from heaven and see his convert with the translated New Testament in hand preaching to the listening throng, it would add fresh delight to his holy soul.

When, forty years later, T. Valpy French gave grounds for going to Agra, he said that there this only convert of Martyn had fallen while carrying on Martyn's work, and that there was need of reinforcements lest that sacred work should fail. This it was that led the beloved French to that same field, where he wrought for forty years.*

KAMIL ABDUL MESSIAH.

Curiously enough there is another, a Syrian convert from Islam, who, after conversion, took the name of Abdul Messiah—servant of Messiah—Kamil Aretany, who belongs to the *last*, as Saleh of India did to the *first*, decade of the century. In 1890 he called at Dr. Jessup's study in Beirut, and inquired after truth, and in 1892 he died a martyr to poison. Islam has proved such an impregnable fortress that such a conversion becomes an epochal event. He had got hold of a copy of the Greek Testament, but his father had taken it from him, and he had gone to Dr. Jessup to seek his help in the further knowledge and understanding of the book. When he found the light, he not only avowed it, but began to let his light shine among his Moslem friends. Even his father now hated him and led in his persecution. Undismayed, he finally joined the Arabian Mission at Aden. His passion for souls made his labor a rest and his death a martyrdom. He made the Koran itself the arsenal and armory whence he drew his weapons for assault on Islam and his tools for Christian work; searching and comparing Mohammed's book and God's book,

* Life of Henry Martyn, 286, 543. Life of French, i: 19.

he used both with a sagacity seldom paralleled. His methods are worth study as successful in a field where there has been so much comparative failure. He refuted the errors of Islamism, and vindicated his study of the Christian Scriptures and obedience to them, by quotations from the Koran itself, a singular instance of consecrated knowledge and tact.

For example, he pointed to the commendations of the character of Christ, and of His relations to Old Testament prophecy; he quoted the precept of the Koran that one is to "prove the truth to be such and bring to naught what is naught tho the impious were averse to it." He vindicates the intelligent and conscientious obedience to truth, quoting again from the Koran, and showing that he that knows the truth and heeds it not is "like a donkey laden with books," as the Koran says. He defies his opposers to find a sentence in the Koran, abrogating the Old and New Testaments, and gathers from that book all the precepts and counsels and concessions that can be turned to account in favor of the Gospel of Christ. It is a case of David, cutting off Goliath's head with the giant's own sword. And, withal, his spirit was so genuine, his manners so winning, and his courage so awe-inspiring and contagious, that even controversialists were silenced or compelled to admire and approve. Even the fanatical Moslems were moved to forbearance if not to toleration. At last he encountered at Busrah the Turkish soldiery, and with them there was no open door for argument. Death to the apostate was their blind motto, and they obeyed it with military precision and decision. Kamil sank under a brief and painful illness, which gave every symptom of poisoning. And the subsequent secrecy and suddenness of his burial, the refusal of an autopsy, and the concealment of even his grave, gave color to the suspicion of malice and hatred as conniving at his death.

Kamil had been but two years a convert, but he had lived long enough to prove three things: first, that a Moslem may be converted to Christianity; second, that such a convert may be made from the most learned and cultured classes; and, third, that a true wisdom in dealing with souls demands what has been called "the line of least resistance" to the heart and conscience. In moving forward to attack a false faith, we lose nothing by the generous recognition of any measure of truth or virtue which the adversary represents, and in Kamil's case the Koran proved the armory whence he drew some of his most effective weapons in the controversy with its professed adherents.

When Kamil fell a victim to the treachery of the foes of Christ he left behind him a stainless record. He was not only a convert from the false prophet to Christ, the atoning sacrifice and Savior, but he was in all respects a model of Christian courtesy, consistency, charity, and sacred enthusiasm.*

* Kamil. By Rev. H. H. Jessup, D.D. Westminster Press, Philadelphia.

The Rev. Mr. Graham, of Tokushima, has given an account of a Japanese Christian, Tosaburo Oshima, baptized in 1889, in his seventy-second year.

This case is remarkable for the esteem in which this old man held the word of God. When, in old age, failing sight threatened to deprive him of the privilege of reading the precious book, he actually set about *making with his own hands* a copy of the New Testament, in characters large enough for his own use. He began with Matthew, in 1890, and by great labor in *three or four years* carried the work to completion. It embraces *twenty* volumes—an imposing library, "eloquent in its story of devotion to the Savior, in whom he learned to trust after more than threescore and ten years in heathen darkness." The body of the text is in black ink and the headings of chapters in red, to assist the eye. Frequently the Chinese and Japanese characters are introduced, side by side, to aid in grasping the meaning. If he has no intimation beforehand of the subject of the sermon, he carries all the volumes to the service, and, when the chapter is announced, searches out the needed portion, finds the place, and follows the public reading of the Scriptures. His character is held in highest esteem, even those who speak harshly of others always referring to him in terms of appreciative praise.

THOKAMBAU, KING OF BAU.

He was a cannibal of Fiji, especially intelligent and gigantic. When Mr. Calvert went to Viwa, this chief's conversion was especially the object of his prayers. He sought to win him, and yet by warning and reproof to be faithful to him. But the king saw that to countenance the new religion would be to renounce his own injustice and wrong-doing, and he clung tenaciously to his idols.

When his father Tanoa died, Thokambau hastened to carry out his father's last injunction, that his wives should not fail to attend him to the spirit world, and, notwithstanding the presence of Mr. Watsford, a missionary who hastened to the Bau to stay the slaughter, he persisted in strangling the five victims. Wars followed, in which the king sustained reverse after reverse, and was then brought near to death with an acute and painful disease, Mr. Calvert, always faithful to duty and opportunity, seeking to show him that God was dealing with him.

At last Thokambau yielded, and on April 30, 1854, the big death drums, which had been the signals for cannibal feasts, now sounded for the assembly to worship the true God. More than three hundred met, and among them Vu ni Valu (Root of War), who, with his large family and circle of relatives, bowed to adore the God of the Christians. The joy of the missionaries was overflowing.

Thokambau evinced his sincerity by enjoining strict Sabbath-keep-

ing, and himself attending preaching and prayer services. His little boy of seven had learned to read, and the father, at the age of fifty, humbly submitted to be taught by his child. In 1857 he was baptized, was publicly married to his principal wife, and dismissed the rest at great sacrifice of wealth and influence. His baptism was public, and was accompanied by an open renunciation of the devil and all his works, the world and the flesh, and by solemn vows of self-dedication. He then addressed the assembly, and before his court confessed the sins of his former life.

Words fail to convey what all this meant. This man had considered himself a virtual deity, and had received from his subjects virtually divine honors. He now took a humble place as himself the subject of the Almighty King, and his confessions and humiliations were made in presence of a congregation in which were gathered husbands whose wives he had dishonored, widows whose husbands he had murdered, those whose relatives he had strangled and eaten, and children of parents whom he had slain, and who had vowed to be avenged on him. Before such an audience he acknowledged himself a bad man, and the scourge of the world. He was deeply moved, and so were his hearers. He took a new name, Ebenezer, in gratitude for the help hitherto received of God, and his queen was baptized as Lydia. Henceforth he took no backward step, and his chaplain, Mr. Nettleton, bore witness that he had never known a Christian more devoted, earnest, and consistent than King Thokambau.

He made overtures of peace to his foes, unmoved to anger or revenge by the most insulting reproaches. His last act was to cede Fiji to the Queen of Great Britain in 1874, in connection with which event he sent to Queen Victoria his *war club*, in his heathen days "*the only known law of Fiji.*" This relic, graciously received by the queen, can be seen in the British Museum, together with his carved Yanggona bowl, mounted on four legs, which had been so long associated with grossest habits of intoxication.

This royal convert died in 1883, after a beautiful Christian life of over a quarter of a century. His life was as eminent for piety and serviceableness after his conversion as it had been for tyranny, licentiousness, and cruelty, before. At his death his house was, according to ancient custom, torn down and cast into the sea, and his great canoe drawn up on the beach never again to ride the waves. But, so long as the memory of the Fijians retains anything, the transformation of the King of Bau will not cease to be a miracle of grace!

Krishna Mohan Banerjea, a Kulm Brahman, converted, became the editor of *The Inquirer*, and, in the native Christian community of Bengal, until his death, was the recognized leader. In 1871, out of Dr. Duff's forty-eight educated converts, nine were preachers, ten catechists, seventeen Christian teachers—thirty-six directly connected

with Christian and missionary work—the other twelve being government servants and medical men.

The Karens have become in Burma the great evangelizing force, and the despised "wild men" are not only influencing but actually evangelizing the dominant race itself that had held them in slavery.

Liang-a-fa, Milne's Chinese convert, became a distinguished preacher and a man of wide influence. He was exiled for his faith, but after the treaty of Nankin came back to Canton and resumed work.

Joseph Hardy Neesima, whose conversion was the opening of a new era in Japan's history, was from his own reception of Christ inflamed with a desire to bring his countrymen to Christ. His institution, the Doshisha, or the *Single-Eyed* institution, was the final outcome. When he died in 1890 the whole empire was moved by his death.

Samuel Crowther, the slave boy of the African coast, was in 1827 the first pupil enrolled in the Fourah Bay College at Sierra Leone; he became a missionary to his own Yoruba people, and then received his own mother as the first convert into the native church. Afterward he became Bishop of the Niger, and was actively at work for Africa's redemption till his death, December 31, 1891.

TWO NOTABLE JEWISH CONVERTS.

A notable convert from the Jews was Israel Saphir, of Hungary. His young son, Adolph, became one of the most distinguished preachers and apologetes of the century, and from his London pulpit sent forth such utterances as have had in their way no parallel in our time. His accomplished pen has likewise given to the world the finest book on "The Divine Unity of Scripture," ever issued. The father had a bitter struggle before yielding to the claims of the Messiah, but the evidence was overwhelming, and he said to his wife: "I am convinced that Jesus is the Christ; and, tho I see nothing but starvation staring us in the face, I must go and confess it."

Joseph Rabinowitz, the lawyer of Kishenew, no sooner became a convert to Christianity than he became not only a witness to Christ, but the founder of a new movement, known as "Israelites of the New Covenant." This man's case is perhaps the closest approximation to that of Saul of Tarsus since the days of the "Acts."

Nathaniel Pipper, a native of the colony of Victoria, was baptized in 1860, after thirty-six years of labor by missionaries among the aboriginal tribes of Australia, during which the natives had defied all power of Christianity to even civilize them. Various missionary societies had made the attempt in vain, and when at length this solitary convert was won, the surprising event was thought to call for a public celebration, and a meeting convened, with the governor in the chair.*

* Gospel Ethnology. S. R. Pattison.

What an unwritten history of tears and fears and prayers and hopes crystallizes about the names of *first converts* in various fields! Curiously enough, *seven years* has been the average period of apparently fruitless toil before the first fruits have been gathered, tho in some instances the unfruitful period has reached to twice, thrice, and, in one memorable case, to *five times seven!* The names of these converts are well known to all lovers of missions. For example:

Carey's Krishnapal, in 1800; Pomare, of Tahiti, in 1810; Tsai-a-Ko, of the lonely Morrison, in 1814; Moung Nan, of Judson, in Burma, in 1819; Kho-Thah-Byu, first of Karens, in 1828; first Dualla convert, baptized by Saker, in Cameroons River, 1849; Nai-Chune, first of Siamese, 1859; Nathaniel Pipper, first of Australian aborigines, 1860.

If those who doubt the Gospel's universal adaptation and power to save would study missions in all lands their doubts would soon vanish. They would read the story of Catherine Ruyters, the Hottentot, who died in 1848, at the age of 110, not baptized till she was a hundred years old, but revealing a remarkable Christian character; they would follow Samuel Crowther, the slave boy, till he became Bishop of Sierra Leone; Moshesh, the great Basuto chief, baptized in 1869, and Moletsam, another chief, converted about the same time, both wonderful trophies of grace; in Uganda, in 1886, Bekweyamha, another chief, daring martyrdom for Christ; Cupido, the notorious Hottentot sinner, a liar, blasphemer, outlaw, and drunkard; Africaner, Moffat's great trophy; Lin Kise Shan, the opium smoker and libertine of Hankow; Yang, the Buddhist priest; Sawa and Sudziki, the Japanese; Myat Kyan, of Burma; Wiru, first of the Papuan youths of New Guinea, and Aruako, changed from a robber and murderer to a Gospel preacher; Kauhumanu, the Sandwich Island regent; Taraaere, the high-priest of Rarotonga; Paten Jacobs, the Chippewa Indian; Deacon Guergis, the Kurd; and thousands—nay, tens of thousands—like them, gathered in all lands, to prove that the Savior of men, uplifted, draws all men to Him.

The missionary converts of the century have set us a noble example of evangelism. They have been emphatically heralds of the Gospel, witnesses for Christ, and winners of souls. It is of the very genius of Christianity that every believer shall also be a proclaimer of the good tidings and a laborer in the world field. He is to regard himself not as a *part of the field*, and dependent therefore on others' tillage, but as a *part of the working force* himself to till the world field. "Each new convert was to diffuse among his friends and relations the inestimable blessings which he had received." So says the historian Gibbon, who, as a historian, could not but see and record that early disciples regarded this as a most sacred duty and, he might have added, privilege. Gibbon saw also that herein lay the secret of the rapid missionary march of

the all-conquering Gospel, "converting, advancing, aggressive, encompassing the world," as Max Müller says, who also gives a general law of the highest importance: The missionary religions are alive; the non-missionary are dead. There is nothing which so marks the missionary work of the century as genuine as the concerated activity, the irrepressible activity of converts. While the total force of the foreign churches in heathen lands approximates twelve thousand (one-third of whom are women), the force of *native* workers is from four to five times as large, and of these probably four thousand are ordained.

A NOTE OF WARNING.

In closing this too hasty review of the century's converts, we can not but sound one note of warning: The temptation is perpetual and most subtle *to reckon success too much by mere numerical standards.* Of this we must beware. It is a fundamental and fatal mistake. To emphasize this serious danger, we here give two strongly contrasted cases, one showing how "converts" may too hastily be "made," baptized and counted, and the other showing what a difference is made in character and life by a thorough conversion and regeneration.

Baptism, as William Duncan taught his simple Metlakahtlans, is like the label on a can of salmon—it is meant to signify, and vouch for, the quality of its contents; but sectarians and ritualists hasten eagerly to clap on the label without due care to the life, whether or not it corresponds.

A certain "bishop" in one single day converted and baptized a sick Indian chief of a heathen tribe. While in health he had stoutly refused even to be taught of Christians. But, being smitten with a disease which his native doctors could not cure, after a short interview with the bishop, wanting, as he said, to be saved—that is, healed—he seemed ready to yield to the bishop's advice, was baptized, and gave up his medicine-rattle to the bishop. The incident furnished a fine subject for a sensational story of conversion, and the rattle was flourished before the Indian spectators as a trophy.

But, after the bishop left his "convert," his illness grew worse. He had not been 'saved,' after all. He therefore sought again heathen counsellors, and they blamed him for giving up his rattle charm, as a medicine man. Superstition readily and rapidly regained the upper hand, and he made up his mind to demand his rattle and give back to the bishop his baptismal water. So a cup of water was at his request put by his bed. At the bishop's return, the chief, the baptized shaman, demanded his rattle with a clamorous threat, and it was returned; and, as the bishop left, the dying Indian flung at him the cup of water, crying out with curses, "Take back your baptism!" So much for "baptism" without the "new creature."

Compare with this, one of William Duncan's own converts, Legiac.

Legiac was a fierce barbarian, chief of all the chiefs of the Tsimchians. He was a brutal murderer, and boasted of the number of human lives he had taken and the human bodies he had devoured. He had previously attempted to assassinate Mr. Duncan himself. Aflame with drink, and in a furious rage, he had drawn his knife, and was about to make a thrust when he suddenly cowed and slunk away, his arm falling as if paralyzed. The fact was he had at that moment seen Clah, a faithful native teacher of Mr. Duncan, step behind Mr. Duncan and raise a revolver, and Legiac saw that his knife-blade would be no match for a bullet. Though foiled at that time, he had ceaselessly harrassed and persecuted Mr. Duncan and his followers. But the grace of God touched him, and, like Africaner, the African outlaw, he was transformed from a lion into a lamb. He became a witness of the faith which once he destroyed, and, when baptized, like Saul, he chose the new name, Paul. Here is his simple testimony at baptism:

> We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. I am anxious to walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins, strengthen me to do right, pity me. My prayers are from my heart. I think sometimes God does not hear me, because I don't give up all my sins. My sins are too heavy. I think we have not strength of ourselves.

Legiac completely abandoned all his evil ways, became a simple citizen of Metlakahtla, gave up his prominence as a chief for a simple place among the brethren, and was an industrious carpenter and cabinet-maker, and a very exemplary Christian. When struck with fatal illness away from home, he dictated to his daughter his dying message to Mr. Duncan:

> I want to see you. I always remember you in my mind. I shall be very sorry if I shall not see you before I go away, because you showed me the ladder that reaches heaven, and I am on the top of that ladder now. I have nothing to trouble me. I only want to see you.

So died the once haughty and desperate Indian chief, peacefully and like a child.*

Who can look at the story of the century and the roll of its converrts, and not exclaim, "What hath God wrought!"

* Story of Metlakahtla. By Welcome, Pp. 12, 40

A BRIEF STUDY OF AFRICA.

BY REV. THOMAS MOODY.
American Baptist Kongo Mission.

Africa is roughly divided into North, Central, and South Africa.

1. North Africa is mostly under British and French rule. England has access to the Sudan by way of the Nile from the Mediterranean, and by the Niger from the west coast. This is, roughly speaking, a territory of six thousand square miles, with a population of about sixty millions. France has access to the Sudan by way of Algiers in the Mediteranean, and also from Senegal on the west coast.

A very successful missionary work has been carried on in Egypt by the United Presbyterians. They commenced work in 1860, and from that time to the present the Lord has wonderfully blessed their undertakings. We are told that from the beginning to the present time the church membership has numerically doubled every five years, and they now have in church fellowship five thousand seven hundred persons.

2. South Africa is a country embracing three million square miles, with about fifty million people. These are mostly under British rule. Portugal holds the east coast and Germany the west coast of this part of the continent. This portion of the country is covered pretty fairly with missions. Nearly all denominations are working here, and are organized into unions and assemblies; besides doing work among the white population, they are also doing some work among the native peoples. Several societies of Europe and America have work in this region.

3. Central Equatorial Africa. Here we have a section of country stretching from ten degrees north of the equator to ten degrees south of it, containing about forty million square miles, and an estimated population of fifty millions. It is the worst section of the world for white men to attempt to live in. This country is occupied by Germany on the east and also on the west coast; the British also are on both coasts. The Portuguese are on the west coast, and also the French are on the west coast and the Kongo. Independent Kongo State is in the center, with the king of the Belgians as its sovereign. Roughly speaking, one out of every three who go from Europe or America to this country dies or returns home; the others are usually able to stay for several years.

The Church of England Missionary Society labors in Uganda, on the east coast, and God has wonderfully blessed the work from the days of Mackay till now. They have passed through persecutions and revolutions and trials of all sorts, but their work has spread as far as Toro, at the south of the Albert Nyanza. There is a church there

now of five hundred and sixty-three members, where five years ago there was not a single Christian. This work was started by the Uganda native evangelists. At the present time they have over two hundred out-stations and seven thousand church members. This work was begun in 1876, as the result of Stanley's letter to the London *Times* and the New York *Herald*, in which he appealed for some godly, practical missionaries to come out and teach king Umteza and his people the way of life.

The British Congregationalists are laboring at Lake Tanganyika, and the American Congregationalists at Benguella, on the west coast. The British Wesleyans have a grand work at Sierre Leone, where they have labored for years, and now they have one hundred and fifty out-stations and twenty thousand church members. The Basel Missionary Society is laboring at Lagos and Camaroons, where they have ninety-seven missionaries and eight thousand church members.

In all Africa there are two hundred missionary societies at work, and they enroll half a million church members and a half million adherents.

4. The Kongo Independent State. Here we have a section of country of a million square miles, or as large as the United States east of the Mississippi River, with about twenty million inhabitants. The following is the missionary force working there:

Society.	Stations.	Missionaries.	Church Members.
English Baptist	12	45	500
Kongo Bololo Mission	6	25	....
Free Church, Sweden	7	25	1,500
Christian and Missionary Alliance	4	10	....
Southern Presbyterian, U. S. A.	2	10	200
Disciples of Christ	1	5	....
American Baptist Missionary Union	9	30	2,900
Totals	41	150	5,100

These stations stretch from the mouth of the Kongo to Stanley Falls, a distance of fourteen hundred miles inland. Between Stanley Falls and Toro is a distance of four hundred miles before we have another link in the chain of missions across Africa.

The Congregationalist Bololo missionaries are working on the Lulanga River, the Southern Presbyterians on the Kassai. Both these rivers are on the right bank of the Kongo, and empty into it far in the interior.

God has wonderfully blessed these Kongo missions. Their work was only begun in 1878, the year following Stanley's descent of that mighty river, and now, in that country where life was not safe, there are Christian towns—towns which are as Christian as any we can find in America; and all this has been brought about in the last

few years! We thank God and take courage, knowing that he that has blessed, will bless.

A word more about the Sudan and the northern portion of the Kongo. Here we have a vast country occupied by European governments and traders, yet up to the present the missionary has not entered it. Here is a vast territory of four million square miles, a country as large as our own, all open and waiting for the Gospel. How long shall they be kept waiting? Ethiopia is stretching out her hands unto God, and shall we not embrace this opportunity? For four hundred years Europe and America stole Africans and made them slaves. At the present Europe has possession of eleven-twelfths of all Africa; only Liberia and Abyssinia are left. Do we not owe them something—the best thing we have: the Gospel of the Son of God?

THE NEED FOR INDUSTRIAL MISSIONS IN AFRICA.

BY WILLIAM L. THOMPSON, M.D.
Missionary of the A. B. C. F. M., at Mt. Silinda, East Central Africa.

A few years of missionary work in Africa makes many things appear in a very different aspect. The difficulties and trials which were at first dreaded have vanished, while others not anticipated have come into prominence. It is as when one views a mountain-range a hundred miles away, and then on arriving at the spot finds little resemblance to what he beheld from a distance; objects that appeared in bold relief have vanished, while others not seen before now fill the vision.

Both these viewpoints are necessary to one who would have true knowledge, and to ideas gained from a distance is due the failure of many a missionary project. Societies have been formed and missionaries sent out to the interior of Africa, bearing sealed orders from those who have never set foot on the Dark Continent. Other boards follow the wiser course of basing directions upon representations of workers on the field. A still nearer view by those who direct the work in Africa would result in a clearer apprehension of conditions and needs and better methods of work.

It is difficult for one not familiar with pagan character through daily contact to realize how great is the gulf between paganism and modern civilization, or even to apprehend in what that gulf consists. Some regard it as essentially a difference of race, and consider any attempt to bridge the chasm as hopeless, as much so as would be an attempt to change the color of the skin. And yet to one who studies closely their mental and moral activities, the conviction is unavoidable that the similarities are fundamental, the differences, like the color, are only superficial. Like many other Africans, a lad named Barnabas Root was born a heathen negro, was brought to America

while still a youth, graduated with honor from Knox College and Chicago Theological Seminary, and commanded the respect and esteem of all who knew him.

We are not disposed to deny the importance of heredity, but we believe that the differences in character and conditions due to the differences of environment *during a lifetime* are of much greater importance to us, and that were these changed, civilization might replace barbarism in a single generation.

Altho the African is so different from us, and his ideas so foreign that we can at first scarcely understand him, yet, as we become familiar with him, we are surprised to find how many and striking are the similarities to civilized men. The essential characteristics are much the same. While the Africans are almost universally deceitful, yet they can appreciate and respect candor and truth. Seeming

EARLY MISSIONARY DWELLINGS AT MT. SILINDA.

to care only for the things of time and sense, they yet believe in an unseen spirit world, whose inhabitants they fear and to whom they offer gifts and prayers.

Altho they live almost like animals—in such a way that we would think all sense of modesty would be destroyed—yet they have their ideas of propriety which they are ashamed to violate. Many suppose that the savage is free from the trammels of fashion, but this is a mistake. The most irksome and painful performances are cheerfully endured in obedience to its mandate, and the rules of their society are as imperious as are those of Europe. But altho we find the same mental faculties present, their relative development differs in many respects from that of other races. It is difficult to decide just how far the varying manifestations are the result of constitution and to what extent of education. They are undoubtedly a musical race.

Their voices are melodious, and they sing a great deal. They also manufacture a variety of musical instruments, and oftentimes their performances are pleasing even to civilized ears. While their society puts a premium on cruelty and deceit, there is evidence that their moral sense condemns these vices.

Those who have never lived among the heathen of Africa are apt to underestimate the extent to which the *demoralizing* influences of civilization affect the work of the missionary. Many think of missionaries as contending only with pagan ignorance, superstition, and vice. We forget that since Africa has been partitioned among the civilized nations unscrupulous greed and the vices of civilization contend for its possession.

Too many, perhaps, think of pagan Africa as a fallow field in which the good seed of the Gospel can be sown and left to spring up and bring forth the good fruits of Christian civilization by natural development. It is, rather, a field full of rocks and tares which needs constant care with all the latest implements to cultivate it properly. If the *fallow-field* theory of African missions was ever true, that time is past. If there was a time when we could let a civilization develop under the influence of Christian principle, that time was the same in which civilization was growing up among us. Unless the pagan receives our civilization as a source of strength and uplift, he must be crushed before its power in the hands of the unscrupulous and vicious, who are pressing in from all sides, ready to debase and defraud the helpless native for the gratification of their lust and the satisfaction of their greed. The African has fallen among thieves who are stripping him of even what little morality the restraining power of his dark superstitions has given him. They are surrounding him with the vices which only trained intellects could devise, and are robbing him of even that animal comfort which Nature has bestowed upon him. Unless we are ready to act the part of the "Good Samaritan," to turn aside from the pursuit of our own selfish interests, and to attend to the needs of those who may be as repulsive to us as the Jew was to the Samaritan, to give our time and strength and money, and provide inns—Christian schools and hospitals—for the sick neighbor, the thieves will complete their work, and the African will continue to be the prey of the slave-holder. The spirit of slavery is by no means dead; its forms of oppression may change, but its grasp does not relax.

"Knowledge is power." The African is ignorant and, therefore, helpless. If white men defraud or abuse him, he regards it as hopeless to appeal for redress to the kinsmen of his oppressors, for he knows of no justice stronger than the ties of blood. He has nothing to offer for the "redemption of his soul" but a little brute force; and if he essays to withdraw from an unwilling service, he does not know

that his "house is his castle," and those who desire to make gain of him will not inform him.

It is true, as one has said, that the principal ailment of the heathen is sin, and that the Gospel is the only remedy. A physician may rightly diagnose a disease and know the remedy, but if he fails to study thoroughly into his patient's case and to adapt the *form* of the prescription to the patient's condition and constitution, he may utterly fail.

It is to be expected that the work will only be begun by foreign agents, and will then be carried on by native converts. But what constitutes a beginning? Can we expect the savage, with bow and arrow, to fight the modern army with heavy cavalry and rapid-fire Maxim guns? No matter how gallant or loyal he may be, he will inevitably be annihilated. But if Africa is to be saved by the African, he must be prepared to meet not only paganism, but also the onslaughts of civilized vice and crime. To establish the work thoroughly we must give them the advantage of the best in modern civilization as well as Christianity—power as well as purpose. Knowledge without purpose is power which will prove a "savor of death unto death" rather than of "life unto life." Without power the purpose must fail.

To carry on the work of civilizing and Christianizing Africa it is not necessary that the native have political independence, but he must have independence of character and personal rights. To this end he must be civilized so that he can meet civilized men on an equal footing, and he must also be able to maintain himself in a civilized life, by being acquainted with civilized arts and industries. *Hence the importance of industrial training.*

The need of such training has been overlooked and underestimated by many, largely because its universal importance in civilized lands renders it so easily attainable. In America and England almost any child learns without effort what would seem to the savage mind mysterious and complicated operations. In America industrial training is considered of secondary importance, because its universal importance renders it an all-pervading influence. In pagan Africa the case is quite different. Unless special effort is put forth to give the native industrial training, he remains quite ignorant of civilized industries and does not realize his need. As a result we might see persons who, having made some advancement in literary culture, still remain quite ignorant of the simplest industries of civilization, such as using a spade or a plow, an ax or a grindstone, building a fire in a stove, washing dishes, sweeping a room, or even shutting a door!

Consider the situation of such a person when he comes into contact with civilized men, who seek to deal with him on a commercial basis. Whatever knowledge he may have acquired has never been put into practise, or is not sufficient to enable him, a black man, to take a posi-

tion as bookkeeper or salesman. If he seeks to do unskilled labor (handling a spade or a wheelbarrow would be skilled labor in pagan Africa) he can earn only the wages of a naked savage upon which to support himself as a civilized man. Moreover, his assumption of superiority in dress and intelligence will, with the average employer of native labor, subject him to abuse and ridicule rather than to increased respect. Thus the mentally elevated African is forced to admit that his unlettered, savage brothers are better off than he. Industrial inefficiency soon forces him to relinquish his civilized garb, or his effort to continue it results in an even more disreputable appearance than that of the raw heathen.

Under these circumstances, what are the prospects of this man becoming a savior to his people? Missionaries so clearly apprehend the necessity of some industrial training that they do their utmost,

NATIVE DWELLINGS IN EAST CENTRAL AFRICA.

with the meager facilities usually at their disposal, to give some training, tho they are often little qualified to take up this branch of education.

We are also prone to forget the influence of industrial training upon the development of intellectual and moral character. It gives a practical character to the mental activity. The sense of power, which the control of nature gives, develops self-respect; and the responsibility connected with handling tools and machinery develops stability and earnestness.

It may be suggested that they learn these branches from those who come to Africa for secular purposes, so that the missionary may confine his attention to teaching religious truth. But those who come to Africa from secular motives, in their short-sighted thirst for immediate profit, do not seek to impart that knowledge to any extent. They employ natives for years as beasts of burden, apparently without any thought that they can ever be anything higher. Moreover, it

is the common experience that natives under the influence of white merchants and traders are not only not elevated but are positively taught the vices of civilization and often cursed with its loathsome diseases. Thus their degradation is intensified. But give the native a trade or a useful civilized occupation, with sterling moral principles and a knowledge of his rights and obligations to civilized society—his right to his home and his duty to discharge the functions of citizenship—and he can demand the respect of those who covet his services, and even appeal for redress when wronged.

But can we expect these barbarians to become civilized in a generation, when it has taken ages to develop civilization among us? I believe the only chance for the African to become civilized is to *adopt* —not develop—civilization. The opportunity for a slow development is past. And if it were possible to leave this race to develop its own resources, would this be the natural course? Would it be in accordance with the Golden Rule? Can we love our neighbor as ourselves and refuse to share with him the blessings which God's providence—not we ourselves—has brought to us. That would be saying to him "Be ye warmed and filled" while we refused to supply his need? Would it be wise for a farmer to continue to reap his grain with a sickle or thresh it with a flail when his neighbor is using the self-binding reaper and steam thresher because, forsooth, he thinks it fitting to wait until his own brain has developed these things for himself rather than appropriate the results of another's genius?

I believe that civilization is soon to flourish in the Dark Continent. It will not spring up as an indigenous plant, but will be *transplanted* from the other continents. The barriers are giving way before civilization. At last malaria, that mysterious, elusive, hidden foe to the entrance of the white man into the tropical continent, has been traced to its lair. The weapons for its annihilation are fast being forged in the world's scientific laboratories. Whether the civilization of Africa is to be a Christian civilization that will reach down and lift up the African, or a godless civilization that will crush him still lower in the mire, depends on the Christian Church.

Unless we are ready to raise the African to a position of intelligence and efficiency such that he may know something of his rights and have the ability to enter the competition of the nations for life and liberty, he is doomed. Until our work for the African shall have produced leaders who know the rights and privileges of civilized man, and can teach their fellows how to live in association with civilized man and maintain themselves in a civilized existence by means of civilized industries, we can never expect our work to become self-supporting or self-propagating to any great extent. We may carry it forward for a hundred years, and if we fail in this matter we have but to leave it to see it gradually fail and die. Education, then, and such educa-

tion as shall raise the people out of barbarism into civilization, must be included in our plan for the redemption of Africa.

Industrial education is not the most important part of mission work, but it is indispensable, and our work in Africa has failed at this point. In building a wheel it would be foolish to discuss which is the most important — the hub, the spokes, or the rim. We must have them all. The hub of mission work is spiritual and moral instruction; the spokes are literary or intellectual training; but we must have as the rim and the tire industrial training, to make a stable, durable wheel which will roll the car of true civilization from one end of the Dark Continent to the other.

AN AFRICAN SAWMILL.

The Lovedale Institute is often referred to as preeminent for its use of industrial training. Its results should go far to dispel opposition to this form of effort, but it is not a prodigy of missions — an exception to what should be the rule. It is, rather, a conservative outcome of an imperative need, the very least that the necessity of the case could accept as satisfactory. The lesson from this experiment is that all this and much more in the same line is required to meet the needs of Africa.

The arguments against industrial training for the African would apply with equal force against literary schools and colleges in any mission field. And the arguments which justify the support of schools and colleges with missionary money in any mission field apply with equal, if not greater, force in justification of industrial training for the African. Africa not only needs missionary mechanics, but also the missionary business men, missionary lawyers, and missionaries in every avocation to be "living epistles, known and read of all men."

There is another view of the question which is well worthy of our consideration—namely, its relation to economy of mission force and funds; to the question of self-support or self-help of African missions.

The East Central Africa Mission of the A. B. C. F. M. was established over seven years ago in the highlands of Melsetter, Rhodesia.

This site, two hundred and fifty miles from any civilized base of supplies, was chosen for its healthfulness and suitability as an educational center for the people among whom it was proposed to work. The average good health of the American missionary force, as well as the growing school and church, suggest that the site was well chosen. But it is very difficult for one who has never experienced life so far removed from civilization, with its numerous facilities for all sorts of work, to realize what it means grappling with nature wholly untamed. Before going out to Africa the writer had spent four summers as an apprentice to a carpenter, and had helped to build ten or twelve houses. He had been reared on the wild frontier and had seen farms hewn out of the forest, and yet he found himself quite unable to estimate the work involved in establishing a civilized home in a pagan community with few of the helps which civilization has developed. Nor have six years of earnest effort by any means been sufficient to overcome the difficulties of the situation. We still lack the facilities for giving the industrial training which we believe to be so necessary.

A great deal of "skilled labor" must be done on a mission station in Africa, whether there be any skilled workmen to do it or not, unless the missionaries are to live like barbarians. It is difficult for the inexperienced to realize the amount of time and effort that is unavoidably devoted to this department. Missionaries do not write much about it, for they soon learn that this is not what their friends wish to hear about. There is an unbounded power going to waste in unnumbered waterfalls and swift-flowing streams, which might be employed more directly, or, still better, converted into electricity. Then, too, the possibilities of using the power of the wind are immense. The question should always be, not: Will the development of these resources bring money into the treasury? but: Will it save money to the treasury in proportion to results accomplished? In our mission the cost of building our house has been several times what it would have been with proper facilities. We have had to pay enormous prices for getting lumber sawed by hand, which is very unsatisfactory when obtained, because so rough and uneven. We have had to pay the prices of experts to bunglers. Our work demands skilled mechanics, not only for these economic ends, but also and especially for the work of teaching the heathen. We have spent thousands of dollars transporting goods at ten dollars per hundred-weight on heads of human beings. With a traction engine, a saw-mill and flour-mill, and some supplementary machinery, some apparatus to facilitate the making of brick and tile, and a consecrated skilled artisan and engineer to take charge of these things, our building material might have been produced at perhaps one-quarter the cost and twice the value. Our buildings might have been erected in one-fourth of the time. The medical department might have had a hospital and dispensary instead of remaining house-

less and homeless, and the school might be on a better footing. The same may be said of all the departments of the work.

Of course to have provided these facilities at the start would have involved greater outlay than has been made, but if we had had them then we might by this time have been better housed and otherwise provided for, and might have sold to our neighbor settlers enough lumber, brick, tiles, and other products to have largely paid for our industrial plant. Coffee and tea plantations might have been started, furnishing great opportunities to bring natives under our influence. Such plantations might, by this time, be beginning to make a financial return.

In the work so far we have had to make brick and tiles by hand, saw lumber with pit-saws, and do various necessary things with little or no experience in these industries. We have had to use mud for mortar, with the result that our houses have been soaked through by rains and greatly injured. We have had to hire poor help at high prices, with money that might have supported an efficient coworker. We have had to cultivate the soil with hoes instead of plows and harrows. And we have had to take time to do all these things in an inefficient manner, while the work for which we had received special training and were sent especially to do has been neglected.

Would it not have been much wiser and, in the long run, more economical for the churches of the United States, whose work this is, to have provided the means in the beginning to have started the mission on a basis of efficient self-help? Then, is it not a matter of some importance that missionaries should not be discouraged and disheartened by being obliged for years to work in such antiquated, inefficient ways?

All missionaries to pagan Africa must experiment, because they have to deal with new and untried conditions. If we are to avoid experiments, we must steer clear of pagan Africa altogether. But if we must experiment, shall we not do it thoroughly, with a view to obtaining the best results. Should we leave the work of civilizing the pagan to the enemies of Christ? Even if they would do it, they would at the same time contradict in word and in life the Gospel message. If we refuse to accept the experiment of civilizing as well as Christianizing Africa, as it presents itself to us to-day, we may, at some future time, find that conditions have changed. Possibly we may find the work of civilization accomplished in some degree, but we shall have to meet a deeper, more hopeless moral degradation. More probably we shall find that paganism has held its own, side by side, with an incoming civilization, but its "blackness of darkness" has been intensified by the adoption of all the vices which unprincipled, base tho civilized, men can offer them.

A NATIVE VIEW OF CHRISTIANITY IN SOUTH AFRICA.

BY REV. JOHN L. DUBÉ, OHLANGE, NATAL, SOUTH AFRICA.
Superintendent of the Zulu Christian Industrial School at Ohlange.*

It is seldom that the natives of South Africa have an opportunity of expressing to the world their own impressions of things spiritual or material. Foreigners who come here and write for the public gather their information from Europeans, and seldom take any trouble to find out what the natives think on the subject. Since the British-Boer war began there have been many expressions as to the outlook for Christianity under English rule. Some of these became the laughing-stock of our people, who have from youth been associated with Christian work in British colonies.

JOHN L. DUBÉ.

In dealing with this subject two questions naturally come before me: Have the missionary societies and all Christian organizations up to the present been progressive? Has the colonial life been a help or a hindrance to Christianity? We can judge the future largely by studying these two questions.

MRS. DUBÉ.

As to the missionary work and the English churches now at work under English rule, any prominent missionary would say that their method has not been a progressive one. He would tell you that we have attempted to build a good foundation for the future Church in Africa by getting a few natives and teaching them the fundamental truths of the Gospel. I have noticed this, and have questioned whether it is the business of God's people to spend much time teaching the doctrines, or to teach the convert that his duty is to tell his heathen brother the

* Mr. Dubé has recently started an industrial work for his own people. The purpose of it is to uplift them industrially, mentally, and spiritually. The mission is governed by a board of trustees in South Africa, and there is an advisory board in America. The treasurer of this board is Mr. Louis Stoiber, 722 Broadway, New York City.—EDITORS.

story of Christ and His saving love. I do not see any use in teaching strictly denominational doctrines to the natives just emerging from heathenism.

The slow progress is not the fault of the missionary alone, for the African is slow to learn. He has inherited this from his ancestors. Even the white people coming to Africa begin to lose the energy they possess in colder climates. The native goes slowly, and often without energy. Human nature is to be reckoned with in the progress of a people. I believe that Christianity is the only power to awaken in the mind of the African the uplifting influences which will inspire him to seek higher ideals and purposes. Their own beliefs keep their mental and moral powers in an aimless condition, without any higher desire than to herd sheep and cattle and to have as many wives as they can support. The English colonial churches take but very little interest in mission work among the natives. Those coming from England or America, where they have been members of missionary societies, find no such societies in the churches here.

I was once surprised to hear a minister say: "A mission Kafir is worse than a raw Kafir. He is not fit for work, and he finally relapses into heathenism." It is true that an educated native seeks better paying occupation than merely herding cattle. One who has had his faculties sharpened by attending school and by manual training will seek to compete with the white man, and the white man does not like it. As to going back to heathenism, a few such cases have been known, but the number is very, very small.

You can not judge the Christian natives by what you see in the city. There is a law which requires every native to dress when he comes to the city, but the majority of natives who come to these cities are heathen, and wear clothes only from necessity. As soon as they go back to their homes they take off clothes and put on skins. The Christian natives come from mission stations, and have Christian influences about them. They very seldom go back to heathenism.

The limited progressive spirit on the part of missions, and the lack of missionary interest on the part of the colonial churches, are to be considered in the outlook for the future. The forward movement seems to have the sympathy of all since the war began in South Africa. God's people here seem to have been asleep. Oh! that the Holy Spirit may awaken us all, and that we may go on and labor till the Master come! Much good work has been done, but not what the army of the Lord *might* have done.

Has the colonial life been a help or a hindrance to Christianity among the natives? The first impression one gains of the treatment of natives would occur within a few minutes of landing in Natal. It is a little better in Cape Colony. We have what we call "rickshaw men," who pull the rickshaws. As soon as you land in Natal you see

these men with their rickshaws, crowding one another in their solicitations for patrons. They are usually not at all disorderly beyond being anxious to secure customers. You would then see the police hitting them freely with sticks. The same thing is seen in railroad stations and in the streets when there is a crowd. I remember, particularly at the reception of Lord Roberts in Durban, when the rickshaw men and the other natives were wholly peaceful and inoffensive, but the police used their sticks on them promiscuously. This shows that the law of Natal permits peaceful natives to be treated in a manner which the whites would resent. Is not the British law supposed to be founded on Christian principles?

One finds by residence here that the Kafir is generally regarded as a beast of burden, and that the master or mistress only tries to get

A FIELD OF PINEAPPLES IN NATAL.

out of him as much work as possible for fifteen shillings per month ($3.75). The native usually tries to do his best without murmur or complaint. The native heathen woman often seeks work in Durban or other cities. She prefers a situation as nurse, for then she can be out in the air with the children. They are not generally good housekeepers, and consequently have a bad name among the white mistresses. I have seldom met a master or a mistress who has taken an interest in the spiritual well-being of native servants. They seem unable to understand their responsibility toward servants; the rude shanties, called rooms, in which they make even their women servants sleep, prove this. The irritability of temper caused by lack of understanding each others' ways prevents sympathy, and, taken altogether, the harmony which might exist with moderate tact is lost.

MR. DUBÉ'S HOME IN SOUTH AFRICA.

The native has a magnificent physical development. He is cheerful, good-tempered, and child-like, but is easily led either for good or evil. His contact with the whites does not improve him, and their influence on him, as a rule, has not elevated him. Sympathy is lacking, and a sense of responsibility as to his future state is remote rather than present even with some best-intentioned people. The custom of employing married natives as house servants for only six months' service is most annoying to the white mistress. When the six months is up the servant returns home to visit his family in the kraals. This custom may, I think, account for lack of sympathy or any care for the servant's future. The native naturally wants to visit his family at least once in six months, but can not some way be provided which will not separate the natives for so long a time from their families? The outlook for the future may be affected seriously by the solution of this question.

The field for missionary labor is very great right here among the Zulus, and what must it be when the great colonies of Orange River, Transvaal, Rhodesia are considered? The lot of the native under the Boer seems to have been one of slavery, robbery, and injustice. He has been ranked lower in value than a beast of burden. When the British liberty and sense of justice are opened to them in the new colonies, a larger population of natives will be found settling in these new resorts. The Christian spirit of missionary enterprise will have an opportunity which it should not be slow to seize.

Many thousands of natives go from all parts of Africa to work on the mines at Johannesburg, and there can be no doubt that this city

influences the whole of South Africa. If the natives here can be Christianized, their influence will extend to the remotest parts of the land. If the influence of Johannesburg is evil then the native question is also for the worse. Great and good work has been done at this spot. But white miners oppose any reforming of native people, on the ground that the native may some day oust them from skilled labor, and that Christianizing them is a stepping-stone to this. Any Englishman who is afraid of native competition is not worthy of the race to which he belongs. Have we not heard enough about the native being lazy, worthless, and not to be depended upon, or trusted to do important and responsible work? If this is true, why do white men fear his entering the field as a competitor? The reason that Christian natives have a bad name, among the lower class of Europeans especially, is that he does not submit to being treated like a dog. If he despises menial labor, he ought to be taught the nobility of service, and the white man should set him an example in this respect. Industrial training is useful in teaching the nobility of labor. We honor the man who works and we despise the idler.

This great and difficult problem will doubtlessly be solved by the natives who are Christianized and taught trades. A white man will usually respect a black man who can turn out as good a piece of work as he. Until the hearts of men are so filled with the love of Jesus Christ that they regard all men as brothers, the white will never give the black a fair chance. Is the African to be won for Christ? Immense populations will settle here in the next ten years from all parts

NATIVE TRUSTEES OF THE ZULU CHRISTIAN INDUSTRIAL MISSION.

of the world. What will be their influence upon the native? If Jesus Christ could only come quickly and reign, what a blessing to men! How He would provide a way to realize the beauty of holiness and peace. The field is great, the missionaries few, and the earnest Christian citizens are but a handful—a "remnant." How to influence men aright when the passions are aroused by what the white man calls his rights is beyond the solving of any one in this world, and God only can prepare a way for us natives. Oh! that the Christian Church would flood South Africa with Christian missionaries, and give sufficient money to establish institutions where natives may be trained as leaders to combat the evil influences which we fear! This land is a great land of sorrow! Heathen and Christian, Boer and Briton, native and foreigner, capital and labor assimilation, federation, self-government, and many other problems will give rise to much bitterness and treachery. Were it not for our faith in God, who is able to cause the wrath of man to praise Him, the outlook would be gloomy indeed, but our hope is in the everlasting Father and the Prince of Peace.

RELIGION IN THE HIGHER SCHOOLS OF JAPAN.

BY REV. J. T. GRACEY, D.D.

Japan is always doing something novel. Often there is a curious imitation of some Western methods of investigation which seems odd enough, because the precise intent is not apparent and the inquiry itself conducted on a basis that seems out of place; and yet all these reveal the state of mind of a people that, in less than forty years, has revolutionized everything, and sometimes revolutionized the revolution.

An instance of this curious application of Western scientific methods of inquiry in the department of sociology, including religion, comes to hand in an attempt to formulate a series of questions addressed to students in the higher institutions of learning concerning their religious proclivities and the extent of the influences through several channels which have tended to their religious mental status. It is an unusual line of investigation, and was, or rather is, being conducted in a somewhat eccentric way.

It appears that Dr. Motora, with fifteen other gentlemen, whether in an official or unofficial capacity we do not happen to be informed, though we suppose it to have been with the authority or under the sanction of the educational bureau, addressed a set of questions to the students of the universities and higher and middle schools on the subject of religion. There could scarcely have been recognition of any authority to make the investigation, since of the two thousand

(1,998) students in the Tokyo University only one in five filled out the blanks with answers. In the colleges of Law and Engineering only one in eight responded; one in five in the College of Medicine; less than one in four in the College of Science; a fraction over one in three in the College of Literature, and one in two in the College of Agriculture. In the high-schools about one in three and a half, except in the medical departments of this grade of institutions, where the replies were made by about one in five. In all other schools and colleges about one in six of the total enrollment sent any answers at all, the Nobles School and the Kyoto University standing at the bottom of the list, from the former there being no response, and from the latter only three from two hundred students enrolled.

Perhaps it will be well to state the five queries, answers to which were solicited. They were as follows: (1) Do you believe in religion? Are you at liberty to believe it if you wish? (2) Have you any desire for religion? (3) Have you at any time believed in religion? If so, and you have relinquished that belief, state your reasons for this course. (4) If you believe in no religion, what do you depend on for regulating your daily conduct? Do you dislike religion? If so, why? (5) If you do not believe in religion yourself, do you recognize its necessity for others? If so, on what ground?

It must be remembered that these questions may have suffered in translation in the form in which they reach us. We do not know if they were sent out in Japanese or English or both. As they stand, they are not well illuminated—at least, for Western readers—and we have queried what per cent. of higher-grade students in America would attempt to answer them on call, or give intelligent answers if they tried. What ambiguities surrounded these questions that may have prevented the students of Japan from complying with the application we do not know but in part. Some people would recognize Confucianism to be a religion, and others esteem it only an ethical system, and some Shintoists may have been influenced to reckon that cult outside the pale of religion, since, for reasons, the Shintoists had recently sought to have Shinto taken out of the department of religion in its relation to the State. These may have colored the answers given to the very first question, "Do you believe in religion?" Still it is significant that of the students in the universities, colleges, and high-schools of a land who made reply at all, *two-thirds* should have answered this question unequivocally in the negative. Question four, "If you believe in no religion, what do you depend on for regulating your daily conduct?" is a crucial question on the supposition that there must needs be some ethical base or society could not exist. But here, too, the Confucianists might be puzzled to answer, for if they said they accepted the teachings of Confucius they must decide whether Confucianism is to be catalogued as a religion.

After all deductions are made, however, it is significant that two out of every three of the higher student class declare they are without belief in religion of any kind. It is possible that this is only an index that Japan is in a state of transition, religiously. When men swing away from the traditional faith of their ancestors they are given to stop for a season in infidelity or indifference to all religion, and later to find new moorings. The only religionists among these students, who seem to hold fast to the religion of their ancestral faith, are Buddhists, and they do so because they are attracted by what appears to them, a philosophical element they find in it. The small number who registered themselves as Christians, only seven per cent. of the whole, are supposed to be extremely "liberal" Christians or "free-thinkers," who file up with rationalists, and profess Christianity as least encumbered with superstitions.

It is rather a hopeful sign that only one in eight, however, professed that they had no desire for religion. They were deterred from all religions alike by the inconsistencies and insincerity of the professors found among them all. It is something that the majority of non-religious students were professedly kept from accepting any from intellectual difficulties. There is some hope among men who will at least investigate with some tolerable openness to conviction, now or later on. The younger of the students were influenced by the evidences each religion had to present, and were disposed to find a basis in authority, while the more mature were more anxious to find a basis in the reasonableness of the claimant religious systems. It is still another ground of hope that many who accepted no religious system acknowledged the claims of conscience—a slight recognition, at least, of the existence of some ethical authority, some unwritten but not unstudied law of ethics as needful to control human conduct, without which society must go to pieces. A native newspaper of Japan concludes that the facts exhibited, but in a fragment in this report of these sixteen gentlemen, show that some new methods should be sought after in the presentation of religion to young Japan.

It would be interesting to be able to follow this subject through original Japanese literature, or even a wider range of European thought of those in Japan nearest to the investigation; but we have not observed as yet communications to the press of Christian countries on this curious attempt to test the religious drift of the educated and educating classes of Japan, and have been shut up to what has appeared in English periodicals of Japan, and have chiefly followed the very limited and rather incoherent statements of the gentleman, whoever he is, who acts as editor of the "summary" of the literary and religious periodicals of the empire in the *Japan Mail*. We wish he could have given a more systematic and exhausted presentation of the subject, seeing what he has given is hintful and helpful

beyond all that we have found elsewhere. We have not ourselves been able to present all the points of interest and value in what we have learned from all sources on this topic for want of sufficient space, and the Japan editors are probably no more exempt than we are from press limitations.

THE PHILANTHROPIC SIDE OF MISSION WORK.

BY REV. JAMES SIBREE, M.A., ANTANANARIVO, MADAGASCAR.
Missionary of the London Missionary Society; author of "Madagascar."

The great end of Christian missions is without doubt to make known to all mankind the Gospel of the grace of God, that Gospel which brings salvation. To save the soul from death through faith in Him who is the Savior of all men—this is the high aim and great justification of all missionary effort; nothing short of this will ever satisfy the true servant of Christ.

But this supreme object of Christian missions always has been best accomplished in connection with efforts for the *temporal* good of the people among whom missionaries labor. Our Divine Lord "went about doing good," healing the sick, feeding the hungry, and cleansing the lepers; so did His apostles, for the Gospel has "the promise of the life that now is" as well as "of that which is to come." Indeed, did Christianity not bring temporal as well as spiritual blessings we might well doubt its Divine origin, and whether it was really adapted to mankind.

Missionary work brings good to heathen peoples in many directions, and exerts a beneficent influence as the great civilizing, educational, philanthropic, and healing power in many parts of the world. It is easy to show that Christian missions are well worthy of the support of all true philanthropists, whatever may be their theological beliefs or non-beliefs, for nothing else has had a hundredth part of the influence which missions have exerted in alleviating the ills that afflict humanity. On this ground alone we might claim the hearty sympathy and generous support of every one "that loves his fellowmen."

I.—CHRISTIAN MISSIONS ARE A GREAT CIVILIZING INFLUENCE.

This is of course most clearly seen among tribes in a low state of culture, such as the Polynesian and Melanesian races, the peoples of Central and South Africa, the aboriginal tribes of Hindustan, the Eskimo and North American Indians, but it is not altogether confined to such peoples.

Throughout the Christianized islands of the Pacific many of the useful arts and manufactures have been taught by European and American missionaries, such as the working of metals, improved

methods of house-building, various handicrafts, the planting of previously unknown fruit-trees and vegetables, together with the production of nuts, roots, dyes, and fibers of commercial value. All this has of course opened up trade, and is employing large numbers of white immigrants in various ways. John Williams was the first to construct a sea-going vessel at Raiatea, and the story of his ship-building is one of the most romantic episodes in Polynesian mission history.

In the earliest missions in the South Seas, Christian artisans were a very considerable force. In Madagascar, carpentry and improved methods of metal work, tanning and leather-dressing, the manufacture of bricks and tiles, the use of roofing slates, the making of soap and numerous chemical products, useful in the arts, were all due to artisan missionaries. It has been the same in other countries. In Madagascar, the erection of four stone memorial churches by London Society missionaries produced a school of native workmen, by whose subsequent labor and teaching a town of wooden and rush buildings became at length filled with brick and stone structures, many of them of considerable architectural merit. In South Africa missionaries have not only been architects but engineers; they have made tunnels by which water has been brought to irrigate extensive districts formerly dry and barren, while in New Guinea they have constructed piers and harbors.

Industrial Schools are carried on at many mission stations, a notable example of such work being the Scotch Presbyterian colony at Lovedale, South Africa, where artisans of all kinds have been trained. In numerous places the printing-press has been introduced, and the various processes in the manufacture of books have been taught to natives, who have become very skilful and expert workmen. Missionary ladies have taught in Madagascar the manufacture of lace, which now gives employment to a considerable number of Malagasy women; and the same beautiful art was taught by missionaries' wives to Hindu women and girls in Travancore, with the same results. Photography, first introduced by missionaries, is now carried on as a profession by many Malagasy young men, and their productions are tasteful and artistic. These are but a few examples merely of work done everywhere by mission agency.

With regard to the civilizing effects of Christian missions both in Polynesia and South America, one of the most striking testimonials to their value was given by the late and eminent Charles Darwin in his "Voyage of a Naturalist Round the World," and although it has often been quoted, it may again be given here. Mr. Darwin says:

> Those who attack missionaries forget or will not remember that human sacrifices and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a

consequence of that system; bloody wars, in which the conquerors spared neither women nor children—that all these have been abolished; and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these times is base ingratitude; for should he chance to be at the point of shipwreck, on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

Abundant confirmation of this could be given from the books of many naval officers and travelers, especially those written by Robert Louis Stevenson, Miss Gordon-Cumming, Mrs. Isabella Bird Bishop, and by one of the most recent travelers in Polynesia, Mrs. David, in her charming book on Funafuti.

In the whole group of islands, barbarism, savagery, and cannibalism have been swept away, the people have been civilized and enlightened, and commerce and industry have been greatly promoted. The beginning and the moving power of all this has distinctly been the work in the great island of New Guinea and other Melanesian islands, and in the interior of Africa, and the same results are being produced.

II.—THE GREAT EDUCATIONAL AND ENLIGHTENING FORCE.

Every Christian missionary is a teacher, and the school is as indispensable a part of the mission station as is the church for a long time in the early stages of mission work. Teaching adults has to be done, and it is marvelous how some have learned to read, even in old age; but of course the great hope of all missions is the young people and the children; and so the establishment of schools, the training of teachers, and the preparation of school books are matters which demand a large portion of the time and strength of missionaries. To teach reading becomes thus an indispensable first step in mission work, and many of the most eminent missionaries have themselves spent much time in teaching children their alphabet and first reading lesson.

It would be difficult to give full statistics as to schools in connection with missions. The reports of the recent Ecumenical Missionary Conference in New York supply more perfect information on this head than is elsewhere available. Mission schools are numbered by thousands, and scholars by hundreds of thousands. Not only are primary and elementary schools an invariable accompaniment of missionary work, but more advanced education in high schools and colleges is carried on in every mission field. The most perfect development of such work is probably to be found in India, where Dr. Duff so strenuously promoted the education of Hindu youths in English; but it is hardly less prominent and successful in Syria, in Egypt, in Burma, and in Japan.

Ignorance has never been regarded in Protestant missions as "the

mother of devotion," but rather as the enemy of true religion; and their motto has always been: "Let there be light." It will surprise many who look askance at missions to glance through the pages of Dr. James Dennis's book on "Christians Missions and Social Progress," and to see the magnificent group of buildings of the Christian college at Madras, with its eight hundred students, or those of the Protestant college at Beirut, or those of the mission colleges at Bombay and Ongole and at Serampore and Calcutta. In these countries, with their ancient literature and culture, Christian educational work takes the highest position, and prepares thousands of youths for the government service and for commercial life and the learned professions; and even if it does not make them all professing Christians, does exert Christian influences which are slowly but surely changing native society. In countries which have emerged from lower stages of civilization, high-schools and colleges stand out prominently in their present state of advance, and are usually the only means of obtaining superior education.

In many countries, as throughout Polynesia, Madagascar, New Guinea, Africa, and North America, missionaries have been the first to reduce numbers of previously unknown languages to a written form; to investigate the structure and affinities of these languages, and to prepare grammars and dictionaries for their study. In these directions most valuable service has been done to philological science, and even in countries with a written language already existing and an ancient literature, the peculiarities of these languages and the treasures of these literatures have been opened to the learned of Europe by works such as the Chinese Dictionary of Dr. Morrison, the Chinese Classics of Dr. James Legge, and the writings of Dr. Edkins of China.

In close connection with education and school-work is the formation of a literature; and here again Christian missionaries have been writers of books wherever they have been allowed a few years of uninterrupted work. In countries like Madagascar, Samoa, Fiji, and many others, almost the only literature the natives have had is that put out by the mission presses, and both their religious and their secular knowledge is largely due to this agency. This literature includes in many languages science hand-books, histories, and periodicals. Regarding it only as a masterpiece of literature, and an elevated teacher of morals, it is an immense boon to mankind to have a book like the Bible translated by missionaries into not less than four hundred of the languages of the world.

III. THE PRINCIPAL PHILANTHROPIC AND BENEFICIENT AGENCY.

Those who hold missionary effort in slight esteem often completely ignore the fearful evils connected with heathenism everywhere, not

only among degraded and savage peoples, but almost as much so in countries with an ancient civilization, like the Asiatic raees.

A very terrible and saddening catalog of cruelties inflieted, wherever the Gospel has no influenee, might be made, and fully bears out the truth of the ancient saying: "The dark plaees of the earth are full of the habitations of cruelty."

It is hardly neeessary to allude to the state of barbarous raees like those of Polynesia, Melanesia, Australia, Afriea, and elsewhere; the savage charaeter of their wars, the practise of eannibalism, the prevalenee of infantieide, the degradation of women, the fiendish tortures often inflicted upon eaptives, the wholesale slaughter of vietims at great festivals and at the funerals of the kings and ehiefs—all these are well known, but they are constantly forgotten or ignored by those who sneer at Christian missions. The pleasing fietion of peoples living in a state of paradisieal simplieity and ignoranee has no foundation in fact, and many who lived in islands of the most enehanting beauty were being gradually destroyed by their viees and their intestine wars. But the need of Christian effort and teaching is not less great in more eivilized countries like China, India, Burma, and Siam. Here we find women degraded, and polygamy a reeognized part of soeial life; infantieide of girls is as prevalent in China as it was in Polynesia, and it is undoubtedly still very prevalent in India. Child-marriage and widowhood in India is still too little restrained by British law, and brings untold miseries to thousands of Hindu girls. Suttee, or the burning alive of widows, was also practised in that country until, about sixty years ago, it was abolished by the English government. The Chinese and other southeastern Asiatics are fearfully ingenious in devilish tortures inflieted upon eriminals. The foot-binding of girls is a gigantie eurse to half the population of China, and the negleet of the poor and the siek is a marked feature of heathenism everywhere. To this black list of erimes may be added the practises of self-torture and of suieide, the latter especially in Japan, China, and even in India, and also in the farther East. There is also the prevalenee of slavery, with all its horrors and cruelties, in almost every heathen eountry.

It may be affirmed that Western eivilization, apart from Christianity, hardly touches any of these evils; in fact, it has sometimes condoned some of them, even patronized them, for fear of disturbing native society. Thus, the East India Company eompelled its servants to assist in worship of filthy and obseene gods, and thus earned for themselves the eontempt of both Hindus and Mohammedans. It has for long proteeted slavery for reasons of self-interest, and it was the Christian feeling of England, roused by sueh missionaries as William Knibb and the persecution of the martyred John Smith, of Demerara, that, after years of toil, forced the abolition of the slave-trade and

then of slavery. It was this that encouraged the humane Lord William Bentinck to abolish suttee, and eventually obliged the Indian government to prevent self-murder under the cars of Jagarnath.

Christian missions have, in every country where they have been carried on, also put down, or largely mitigated, most of the terrible evils and cruelties attendant upon heathenism. Cannibalism, infanticide, sanguinary wars, and the enslavement of women have been abolished in whole groups of islands in the Pacific; and, altho the work to be done in the great Eastern nations and in the African continent is still overwhelming, similar efforts have followed in communities where the Gospel has been received among thousands of Africans, Hindus, and Chinese. A movement against the foot-binding of girls is gaining strength in China; the conscience of the Hindus is being awakened to the cruelty of child-marriage and widowhood; and, of course, among the native churches, infanticide, polygamy, divorce, and neglect of the sick and poor are passing away before the merciful and benignant influence of the Gospel of Christ. Impurity and cruelty and injustice are replaced by chastity and benevolence and upright dealing in proportion to the full acceptance of the teaching of Christianity. Slavery passes away, the opium-eater is delivered from the tyranny of the poisonous drug, the laws are humanized, cruel punishments are abolished, and even war loses much of its barbarity under the same influence.

In every country the Christian missionary has been known as the friend and protector of the native races against the greed and land-grabbing of unscrupulous Europeans; and the names of David Livingstone and Dr. Phillip, of John Mackenzie and John Moffatt, will long be remembered as conspicuous examples of those who have endured obloquy and abuse for their efforts to get justice for the colored peoples of Africa.

But perhaps no branch of Christain effort has so clearly shown the beneficent and merciful spirit of the Gospel as the *medical work* which is connected with every Protestant missionary society. It is well known that in heathen countries charms and superstitious practices, often most absurd and extravagant, generally take the place of medicine; surgery, as a rule, is almost unknown, and in its stead the unfortunate patients are often tortured in various ways in addition to the suffering they are already enduring. This is the case not only among barbarous peoples, but hardly less so in civilized countries like India and China. Western science, under the guidance of Christian benevolence, has brought no greater blessing to the heathen world than in alleviating the suffering by European medicine and surgical treatment, and no Christians so fully carry out their Master's commission, "Heal the sick, and say to them: The kingdom of God is come nigh to you," as do medical missionaries. A large number of the

agents of missionary societies are now thoroughly qualified and trained doctors, both men and women; there are many educated ladies engaged in the work of nursing; and numbers of other missionaries have sufficient knowledge of medicine and surgery to do much to help their people, in the absence of fully qualified practitioners.

Accordingly, we find in numerous towns mission hospitals and dispensaries; many natives are thoroughly trained to act as physicians and surgeons, and native women as nurses, especially in the ailments which are peculiar to women; many leper asylums have been formed for the alleviation of the suffering arising from that terrible scourge of leprosy, and in several countries small yet valuable libraries of medical and surgical hand-books have been prepared for the instruction of native students. It need hardly be said that in all cases medical aid is given in conjunction with religious teaching, and constant efforts to lead the sufferers to the Physician of Souls. It would be difficult to estimate the immense amount of suffering relieved and the number of lives saved by the self-denying labors of medical missionaries and nurses. The records of the thousands of cases treated in every mission dispensary, and the hundreds discharged cured from every mission hospital, may give some idea of the good done, but they can not adequately describe the blessings which such institutions have brought to the heathen world.

We submit the above facts to the candid judgment of all who are humane and compassionate, and who desire to see true civilization extended, ignorance dispersed, and the barbarities and cruelties of heathenism replaced by the mercy and kindness which the Gospel so constantly inculcates. We may fairly claim, without possibility of contradiction, that nothing in the history of the world has ever exercised such a powerful influence in all these directions as missionary effort. The only thing to regret is that it is yet so inadequate, compared with the overwhelming needs of suffering humanity. But when it is remembered that those who support missions abroad are invariably those who are also working most zealously and giving most liberally for all religious and benevolent efforts at home, and are, as a rule, not wealthy, it is not to be wondered at that the needs of the great world of heathenism are yet so imperfectly supplied. But in view of what has been here advanced, we are bold to ask for the hearty support of all philanthropists to Christian missions, as the greatest civilizing, educational, philanthropic, and beneficent influence at work among mankind.*

* Those who care to study the subject more in detail should consult the work of the Rev. James S. Dennis, D.D., entitled *Christian Missions and Social Progress: a Sociological Study of Foreign Missions*. New York, 1897, 1899. Of this book two volumes are published, but a third (besides a volume of statistics) is in preparation.

BRINDABAN, THE UNHOLY CITY OF TEMPLES.

BY REV. W. ROCKWELL CLANCY.
Allahabad (India) Methodist-Episcopal Mission.

Brindaban, the birthplace of the god Krishna, is a city of a thousand temples, and is one of the great shrines of Hindustan. It is built on the banks of the sacred Jumna, the sister of "Gunga Mai," "Mother Ganges," and hundreds of thousands of Hindus make a pilgrimage to it every year. Muttra, another sacred city, is only six miles distant, and the two cities are connected by a railway which was built to carry pilgrims to Krishna's city. This city of temples has the reputation of being one of the vilest on earth. Krishna's reputation is bad, and his devotees are like their god. One day I was talking with one of Krishna's followers, and asked him what he thought of the conduct of his god. He said that Krisna could not commit sin, for a god was above law; but that if he should do publicly what his god did he would be sent to prison. Radha, the woman whose name is associated with Krishna's, was the wife of a cowherd, from whom Krishna stole her. "Radha-Krishna" is repeated daily by all the worshipers of this god. Krishna's followers give themselves up to the vilest orgies during the great festivals held in honor of the god, and the temples equal in grovelling sensuality those of ancient Babylon. What heathenism was then it is now; time has not changed it. Thousands of Hindu widows go to Brindaban and devote themselves to the god in the temples.

Many of the temples are wonderful buildings. One of the largest was built and endowed by the great Seth of Muttra, who is called the Rajah of Brindaban, one of India's richest men, whose "hundies" are as good as Bank of England notes. His great temple of cut-stone and marble, with its golden pillar, cost a fortune, and its endowment supports a thousand Hindu holy men and women.

But the splendor of this temple is eclipsed by the magnificent temple built by the Maharajah of Jeypore. I visited this temple several years ago, and was shown over it by one of the Maharajah's native officials in charge of the work of construction. The architect and all the workmen were natives; the materials used were the finest stone and marble, inlaid with precious stones.

The men who built the world-famed Taj Mahal, that "dream in marble," at Agra, have worthy successors in the men who built the Maharajah's temple at Brindaban. The splendid pillars which support the roof of stone are of the finest Jeypore marble. The temple was longer in building than Solomon's, and its cost has been a heavy tax on the revenues of the kingdom. In the heart of this temple city is a splendid temple of red sandstone, which, for some reason unknown to the present generation, has lost its sanctity and is little used. At

the north end of the temple stands a small shrine, which is visited by a few people. The story is that during a Mahommedan invasion this temple was desecrated, and was then forsaken by the god. It would make a grand cathedral for Christian worship.

The greatest festival of the year in honor of Krishna, and lasting several days, occurs in March, and thousands of Hindus from all parts of India crowd the streets and temples. On the great day of the feast the building in which Krishna's great car is kept is opened; it is closed all the rest of the year. On this great day the brickwork is broken down from the archway, a cable is fastened to the car, and hundreds of people draw the car into the open amid the shouts of thousands. Radha and Krishna, in gorgeous array, ride upon the car, royal bands from native states march before the car, and a guard of honor from the armies of native princes opens a way through the dense crowd; hundreds of priests surround the car or follow in procession, while a hundred thousand voices shout "Radha Krishna Ki Jai!" (Victory to Radha-Krishna.)

RAJA, BRINDABAN.

The great car rolls slowly down the broad street to the garden of the gods, half a mile away. The garden is reached at noon, and then all the people pass out and leave the god to revel with gods and goddesses who may visit him. The gods revel in the garden, while their followers revel in the streets and temples. Lewd songs, descriptive of the character of Krishna, are sung by men and women, and obscene jests pass from lip to lip. The women enjoy the liberty of these great religious festivals. In the afternoon the procession reforms and the car is drawn back. At night fireworks and revelry amuse the thousands. This great festival offers a good opportunity for Christian work, and a large number of men and women from various missions meet at Brindaban to preach Christ to

the multitude. Through the kindness of the Raja of Jeypore a large palace on the banks of the Jumna is set apart for the missionaries during this festival, and for several hours during the day and evening the Gospel of Christ is preached to thousands who had never before heard His name.

One day, several years ago, we were all seated at breakfast in the palace, when some one noticed a large number of monkeys coming out of the ladies' apartments. They had gone in quietly when the ladies had left, and each one had taken some article of clothing. They were soon in the tops of the trees or on the pinnacles of temples tearing to pieces what they had stolen. No one would dare to touch one of these sacred animals, of whom there are thousands in and around the temples, sharing with the priests the offerings of the people.

Twelve years ago there was not a Christian in Brindaban or the surrounding country. To-day we have a dispensary, with a lady physician in charge, and an able staff of native preachers and Bible-readers. Our native Christians live in the city and suburban villages, and Christ is preached daily in the city of Krishna.

SELF-SUPPORT IN MISSIONS.*

BY REV. E. H. VAN DYKE, SHIZUOKA, JAPAN.

Dr. H. G. Underwood and his colaborers in Korea have developed a work which must provoke our admiration if not even our envy. Out of one hundred and eighty-eight organized churches one hundred and eighty-six are reported as entirely "self-supporting." A review of this work was presented to the recent Ecumenical Conference in New York under the attractive heading, "An Object Lesson in Self-Support," and seems to have made a great impression on that body; and yet, if I mistake not, not one of those one hundred and eighty-six "entirely self-supporting" churches maintains a regular and settled pastorate. Is this, then, the kind of self-support we are to fix upon as our ideal? I trow not. I am not criticising. These incidents have not been cited in the spirit of criticism. I recognize the fact that while there is but one Spirit and one Lord, there are "diversities of administrations" adapted to various lands in the various stages of their development. My object is to get at a clear and satisfactory definition of self-support, a definition that we can all accept as standard—fix as the goal, the *finis* of mission enterprise; and also to fix the fact firmly in our minds that in our common nomenclature of missions the term self-support is used only in a

* Among the excellent papers read at the General Conference of the Missions of all the churches in Japan, of which we were favored with advance copies at our earnest request, was one by Mr. Van Dyke, which we would print in full if our space admitted of it. We have waited months already in the hope of making room for several of these papers. We now furnish this extract from Dr. Van Dyke's paper.—EDITORS.

relative or restricted sense. For how can there be absolute self-support in mission work? Does not the very word MISSION preclude such an idea? When an enterprise becomes absolutely self-supporting, does it not from that point cease to be a *mission* enterprise? What, therefore, we commonly call self-support in missions represents the operation of a *principle;* not the thing itself, but an attempt to reach it; or, at best, an approximation. What, then, *is* self-support, and what a self-supporting church? Or, in other words, what is the ultimate object and aim of missionary labor in reference to any particular land or people? Must not the answer be, To establish in that land an absolutely self-maintaining, self-governing, and self-propagating church; no transplanted exotic, but growing naturally from the native soil and drawing its life from its own roots. I trust so. Having thus reached a clear view of the object before us, let us proceed to consider some of the best means of attaining it.

That a too free use of mission funds in the erection of buildings, and a hasty and unfortunate selection of native agents as evangelists and pastors, have had an injurious effect upon the work in general, and in many instances cut the nerves of effort leading to self-support, is beyond all question. That a strong and natural reaction has set in is equally true. But allowing ourselves to become over-alarmed, is there not serious danger of being carried to the other extreme? Is not the steadiest spot in a ship its center? Is not the safest position the mean between two extremes? Because an infant loses its appetite from being overfed, shall we abandon it to its own resources? Because, in some instances, the churches we have built, being too large, too expensive, or too foreign in their construction, have benumbed the incentives of the natives toward self-support, shall we cease altogether to build or assist in building churches and chapels with mission funds, and say to the infant church, Provide ye your own houses of worship such as thy soul loveth, and according to a plan that seemeth to thee good? Because some natives called by men but not of God to be evangelists and pastors have proven themselves unworthy, imparting to those among whom they labored a mercenary spirit, and thus blocking the progress of self-support, shall we say to the native churches: "Go therefore now and work, for there shall no straw be given you, yet shall ye deliver the tale of bricks"? Will not the inevitable result be bricks without straw, a body devoid of the cohesive element—the very bone and sinew, necessary alike for its defence as for vigorous and aggressive effort? Is there no mean between excessive help and an impractical demand for self-reliance?

One high in authority in mission circles at home, writing on the subject of self-support, quotes with approval the statement that "The English pound and the American dollar have done more harm to the cause of missions than all other obstacles combined." To me this

statement seems to be both untrue and pernicious. Let that sentiment prevail at home, and there is no mistaking the result. It is not the pound or the dollar, but the persons who *misuse* them that should be blamed. Because an apprentice boy in the carpenter's shop makes bungling work, shall the tool-chest be removed from him altogether? Because we missionaries, through lack of knowledge and untempered zeal, the result of inadequate training for this particular sphere of work, have turned out some unseemly work with these fine instruments—the English pound and the American dollar—shall they be taken from our hand? Nay, verily! "Let patience have her perfect work," and soon we shall be using them far more adroitly under the stern tutorage of experience. It must be clear to every thoughtful mind that *money* and *native agency* are two of the most potent earth-born factors in the propagation of the Gospel in non-Christian land. But we must never forget that they are *earth-born*, and must needs be sanctified ere they can be made meet for the Master's use. If any one losing sight of this fact, and in lieu of the Spirit's power, begins to lean on and trust in these metallic and carnal agencies, there will be a sad curtailment of what is expected of him. It is not the *use* of money, but the *unwise* use of it that has done the harm. It is not so much the *amount* of money expended in missionary enterprises as the *way* it is expended; not so much *what* we help (*i.e.*, what line of legitimate work—educational, evangelistic, building, or industrial, etc.) as *how* we help; not so much *paid* native agents as the *kind* of native agents that determines the results for good or ill. Thus I affirm my conviction that the *right use* of the English pound and the American dollar, together with the *right kind* of paid native agents, even as evangelists or pastors, form the very best of earthly means in the promotion of self-support.

A NEW IDEA IN DEVELOPING SELF-SUPPORT.

BY REV. CHARLES S. SANDERS.
American Board, Aintab, Turkey.

When, in 1847, Dr. Azariah Smith laid, at Aintab, the foundation of the Central Turkey Mission of the American Board, self-support as a missionary policy was almost unknown. True, Abbott was working it out in the Bassein Karen Mission, but against much opposition. Support of institutions on the foreign field was taken as a matter of course.

Dr. Smith seems, like Mr. Abbott, to have been somewhat ahead of his time. During the very first month he led the congregation to contribute for their own necessities. A few weeks later the church was formed. In the temporary absence of Dr. Smith, Dr. Schneider pressed on the little church their responsibility for the salvation of

the city. The entire church became a preaching agency. On Dr. Smith's return he pressed on them their responsibility for the entire region. The little church of twenty-four members and congregation of less than a hundred accepted the responsibility. As a result of their efforts, within three years the Bible was being read, and there were inquiries in most of the centers now occupied by the Central Turkey Mission and some beyond, as Diarbekir and Malatia. The flourishing work we now see is the result of the diligent watering and cultivation of the seed then so faithfully sown, later sown, or by churches growing out of that effort. No wonder so faithful a church was signally blessed. It soon saw sister churches organized in the neighboring cities, and in 1856 one of its members was ordained its first pastor, the church assuming his entire support.

The work developed rapidly. Now we have a strong body of thirty-two churches (some with several congregations), six thousand and five church members, and a good educational plant, culminating in the college and theological seminary for young men, and also a college and three high-grade boarding-schools for young women.

One feature of the work, however, has been less fortunate. The churches at the centers have come to be very strong. They have developed better, it may be claimed, because of the missionary establishments there. Doubtless; yet it must not be forgotten that they were chosen as centers because of their greater promise. Almost all the churches at the centers have been self-supporting and self-governing for a long time. With these churches have developed many which are not yet independent. Some of them are fairly strong; others are very weak, but must be kept up because they are in centers of population where it is possible for strong churches to be developed. If the evangelical churches are to be a power in the country we must hold these places.

The great difference between the two classes of churches may be easily understood by a comparison:

		Members	Average membership about
Self-supporting churches	11	4,372	397
Non-supporting churches	21	1,633	78

Only organized churches have been enumerated. Were several congregations also in the list the average of the weak churches would be considerable lower.

It is this class of churches which constitute our problem. Up to the close of 1899 the work among these churches was very fairly maintained, our insufficient appropriations being supplemented from other sources. These sources finally failed. Naturally this was a very important question at the last session—in 1900—of our annual gathering. The question of self-support had often been raised by

missionaries and discussed by them directly with the independent churches. The pastors of the independent churches had also often spoken of the problem, but informally. The great advance this year consisted in the part taken by the strong churches, they federating themselves with the weak churches, so that all shall work together for the accomplishment of the great end—self-support as a body, even if not attained by each individual church.

The action taken was this: They organized into a home missionary society, to which every church shall contribute. This society—nominally all the churches, but the strong churches are the responsible parties—proposes to the board to turn over the entire financial responsibility for the non-self-supporting churches, giving them a sum, including present appropriations, something like what we received from all sources three years ago, to which they will add a very substantial collection from the churches. The proposition is further that each year the sum shall be reduced by one-sixteenth the original sum, until finally the mission shall cease to be at any expense for evangelistic work. The churches shall increase their gifts year by year as the board diminishes its appropriations. Some of the churches will be developed to self-support. Those that can not be thus developed will then still be carried, but not by foreign money. So far as evangelistic work is concerned, the board will be released from financial responsibility. It will also have been accomplished not by force, but with all parties to the transaction in a very happy unanimity.

There are different ways of getting at self-support:

(1) The short-cut method, according to which no help is given any way. In counties where maintenance costs little endeavor, this is the best way; but when mere support of the body takes nearly the labor of an entire day, this method can hardly succeed. There is not time enough for study, and without an educated ministry there can not be a strong church.

(2) The old method, whereby congregations were generally helped and demoralized. The missionaries under pressure from home decree a reduction, try to get churches to accede, but carry it out anyway. The former unwise leniency, however, makes it usually impossible to make the transition without the display of improper feeling on the part of the church.

(3) The correct method, whereby self-respect is cultivated from the very first and money used as little as possible, and withdrawn as quickly as possible consistent with the training up of an educated ministry. With a self-respecting church the members are as eager as the missionaries to get beyond the need of foreign aid.

A member of the native churches thoroughly in earnest in the matter can do more than a missionary in carrying out self-support.

His people more readily listen to him, and appeals to their self-respect mean more from him. When the missionary makes such appeals there is always more or less the feeling that such appeals are a duty on his part, and do not necessarily mean anything.

One of our churches, most enthusiastic in the matter of self-help, became such through the efforts of one of its members. His motto was: "God deals bountifully with those who deal bountifully with Him." A few years before the massacres he lost half his very considerable property at a stroke, and told the writer he had the hardest temptation of his life not to halve his subscription for church expenses. He withstood the temptation, and his business so prospered that ere two years were passed his losses were more than made up. When he approached the members of the congregation to speak about giving, no one could make any objection to him, because his own course was well known, and through his efforts the church was kept up to a very high standard of self-help.

It is the same when a pastor is especially interested in this matter. It can not be said of him that his pressing the question is a matter of course and for the benefit of the home treasury. When an earnest pastor presses this matter it makes a wonderful difference with the congregation.

There is, however, the danger of pressing so hard as to cause discouragement. Of course, we must carefully distinguish between the careless, who are not doing what they can, and the earnest ones, who are really doing their very best. Too much pressure in the latter case may easily result in discouragement. The wisest method of developing self-support is that which aims at drawing out all the native latent energy and is satisfied with this, leaving the question of supplementary grants, when once this has been attained, to be decided by circumstances and not by a rigid proportion to the native funds.

When, however, the proposal comes, as it does now, to the American board from a responsible body within the mission, the value of the proposal is obvious.

It gives the board an opportunity to honorably terminate its responsibility. There is nothing intended that looks to *abandoning* its work. It is committed to a responsible body with strong churches behind it. There will probably still be touring missionaries, but they will no longer, as far as the churches are concerned, represent the board, but be simply evangelists, and have business relations only so far as committed to them by the local home missionary society. The change proposed relates only to the evangelistic work. No modification is now proposed in other lines of activity.

Should it be possible for the board to accept the proposal—the only difficulty is the question of funds—it relinquishes responsibility under circumstances which will make it perfectly right to

refuse, under any circumstances whatever, to become again responsible. We are bound to develop our churches until they can stand alone. When this is accomplished under circumstances which give a reasonable probability of their being able to take care of themselves, our responsibility is at an end—much more so when, as in this case, reasonable probability becomes practical certainty, and the work is *committed to a responsible body.*

Its value as an experiment in the problem now becomes so important, and the termination, in a way honorable to all parties, of the older missions. We who are on the field do not consider it an experiment if the conditions are fulfilled. The Board, in whose experience the proposal is absolutely unique, of course considers it an experiment, but a very important proposition. Is it not probable that in the working out of this experiment valuable experience may be gained with which to meet the problem just mentioned? Under its working the present appropriation of the board—the meagerness of which so distresses its officers—would in a few years cover all necessities. For a little while, however, some extra expense would be entailed, and so it is impossible for the board in its present financial condition to accept the proposal. Extra expense for us would mean less appropriated for some other mission as much in distress as we are—a thing not to be thought of.

The territory covered by our Mission includes Tarsus and Antioch, the birthplace and the center of activity for years of the Apostle Paul, through whose efforts in their further development our race became Christian and our fathers came into the kingdom. It is this land that appeals to us for a little extra help for a few years in order that they may then stand alone and help others in that land of the earliest Gentile churches.

A TOUR IN MOROCCO.

BY CHARLES MENSINK, TANGIER, MOROCCO.
Missionary of the North Africa Mission.

Leaving Tangier one February day, four travelers, including one lady missionary, started for an itinerating trip inland under the most favorable circumstances—good roads, good horses, excellent weather, and good spirits. We encamped six times between Tangier and Meknás, at each halting-place bore witness for the Lord, and left behind portions of the Word of God. Being Ramadan (the month of the Mohammedan fast), our guides were not as active as they would have been at other times. This caused us to be a day longer than necessary on the road.

At Meknás we were most warmly welcomed by members of the Kansas Gospel Union, who entertained us in a most brotherly way.

Meknás, like all other towns of Morocco, has seen better days. It must have been a beautiful place in the days of its glory. There are signs of activity, wealth, and good workmanship; these have now given place to slothfulness, poverty, and lack of skill. Beautiful arches, broken-down bridges, gigantic crumbling walls, gardens, and some good buildings—all speak of a departed glory.

We held several open-air meetings when we had the opportunity of preaching the Gospel to those who had seldom, if ever, heard the message of salvation in Christ Jesus. Sometimes as many as a hundred persons gathered around us, listening attentively. We found everywhere some who were willing to listen, but there always appeared some adversary to oppose the claims of Christ and to exalt those of Mohammed.

A NEGRO MINSTREL IN MOROCCO.

Let me give an account of one day's work in Meknás. Directly after breakfast and family devotions we went to the horse-market to buy an animal for our work. We found none suitable, but we made the acquaintance of some people to whom we had an opportunity of telling of the love of God in Christ Jesus. In the afternoon Mr. Barnard, of the British and Foreign Bible Society, and Mr. Bolton and myself went into the town again to sell portions of Scriptures and to witness for Christ. We stood at a corner of two streets, near an olive shop. One of our number bought a few olives, while I began to recommend the study of God's Holy Word. Some copies were produced, which were handed round for the people to examine. We soon had a good congregation. Many listened, but some shouted: "Don't pay attention to what he is saying!" One Arab among the company with an honest face, and apparently a mind of his own, took a book and read from its pages. Meanwhile some one shouted: "Have nothing to do with him nor the books!" Others said: "Let him witness!" (The formula of witnessing is "There is no God but God, and Mohammed is the prophet of God.") I replied that I was quite will-

ing to witness, and while all listened intently I said, in a loud voice: "There is no God but God, and Jesus Christ is the Savior of the World!" They said: "That is not altogether right; do it again!" "There is one God and one mediator between God and men—the man Christ Jesus." Many said: "That is not right, either! Away with him! Away with the books!" Our Arab friend all the time stood by, holding in his hand the Book of Genesis and a Gospel bound together. "No! no!" said he, "it is all true enough what he has said, and I'm going to read this Book." Meanwhile, in the sight of all, he put the Book into his bag under his outer garment.

During our stay in Meknás we had several similar meetings. We met some intelligent Moors—among others the judge of the town and his son, who were both amiable, and, on leaving, the judge accepted a complete Bible and asked me to see the various texts which I had quoted during the course of our conversation. He was much impressed with John xiv: 5, 6, and I. Tim ii: 5.

There is a small community of Jews in this place—not numerous nor as clean as in most European capitals. The lowest, poorest, and dirtiest class of Jews I ever met live in Meknás! They need help in every way. They are on a very low scale, both morally and educationally. I understand that it is common among them to marry girls as young as six, seven, or eight years of age. Boys of eight or nine years speak language even more vulgar than that of the men. What can we expect from such a state of things but immorality, oppression, and ignorance almost incomprehensible. These ancient people of God are degraded and downtrodden.

Missionaries among the Jews would find here ample scope for work. It would cost more self-denial than meeting them in some other cities, but it would be a great labor of love and mercy. "Pray ye therefore the Lord of the harvest that he will send forth laborers into His harvest."

From Meknás we went to Fez, the capital of Morocco. The road was excellent, but after being eleven and one-half hours in our saddles we were very glad to rest. Traveling in Morocco is not easy under the most favorable circumstances.

On nearing Fez I rode on in front, as it was nearly sunset, in order to keep the gates open for our party. Two of the Gospel Union missionaries were there to meet us, and kindly took us into their home, where we stayed for three weeks.

About five minutes after I arrived at the city gate a Moor walked up to me and said: "Mensink, 'Christ died for our sins according to the Scriptures.' I am a Christian. I could not forget that text. I know it says in the Koran that Christ did not die and that He was not crucified, but this text has overthrown my belief in the Koran and Mohammed." This man had been one of our congre-

gation whom we gather into a shelter on Sunday mornings in Tangier, to whom bread is given and the Gospel preached. Many destitute ones have been clothed, fed, and the Word of Life offered to them. I had occasionally given a verse of Scripture, and made them repeat it over and over again until some of them learned it. This man had evidently remembered the Word, and it had taken root in his heart.

About fifteen years ago the Bible was little known in this country, but to-day it is all over the land—from north to south, from east to west. There is not a town in Morocco where the British and Foreign Bible Society has not done a noble work, and also in a great number of the villages. Thousands have read it, and upon a few it has had the desired effect. Some of the colporteurs have carried the Bible as far as the Atlas Mountains both to Jews and Moors.

Two days after reaching Fez this man from Tangier was present at a little prayer-meeting, where he bowed his knees to Jesus and prayed aloud. One could hear that it was not the first time he had prayed to God in the name of Christ.

Fez, like Meknás, has seen better days; the state of affairs is anything but flourishing in the capital of the Sultan's dominion. Trade is bad, a great number of houses and stores are in ruin, and there is not one good street, tho there are some beautiful buildings.

There are at present seven missionaries in Fez. Four ladies of the North Africa Mission of England are doing a noble work. The other three are of the Gospel Union, U. S. A. These have only been in Fez a short time, but have already made many friends.

A Moorish lad of eighteen or twenty years of age, evidently one of the students of the Mohammedan university here, bought a Gospel from Brother Barnard, and made a hero of himself by burning the book in the sight of all the bystanders. This action was applauded by some and denounced by other Moors, who said it was a sin to burn the Word of God.

From Fez we went to a small town named Sefroo, of about three thousand inhabitants, one-third of whom are Jews. We had some difficulty in getting a resting-place in this town. The innkeeper refused us a room. The *kaid* (governor) was away to visit the sultan, and the *khalifa* (assistant governor) had orders not to let foreigners come to the place without a letter from the governor of Fez.

The khalifa sent a soldier to know if I had a letter of introduction. To this I sent answer that I and my animal would wait at his door until a shelter was given us. Finding that I persisted, the khalifa asked me in and we talked together. I told him that it was my custom to travel without letters of introduction, and that I had visited most of the towns of Morocco and was nowhere refused a place. After some conversation he became quite kind and polite. Dinner being ready, they invited me to partake. Three Moors and myself sat on the

ground around one huge dish of rice and mutton. According to Mohammedan custom, we said, "In the name of God," and dived our hands into the dish. Being very hungry after the ride, I enjoyed the food very much. The meal being concluded, some tea was served and we parted. The khalifa sent two soldiers to show us a resting-place.

The people in Sefroo are very kind, and willing to listen to the story we had to tell. At the corner of a street I began to talk to one man, and each passer-by stayed to listen, so that very soon we had about a hundred around us. Nowhere did they listen so well as in this little town. Several portions of the Word were distributed.

Returning to Fez, we came by the way of a cave village, or little town, called "Bahalil" (the fool). The Moors have awarded this name to the inhabitants of the place, who claim to be descended from the early Christians. Men and women came around—the women not veiled, as in other towns of Morocco, though they are staunch Mohammedans.

On the 18th of March we left Fez for Tangier, where we arrived on the 26th of March, praising the Lord for all His goodness.

THE "REGIONS BEYOND" MISSIONARY UNION.

To evangelize the "regions beyond," to carry the Gospel where it has never yet been heard—such was the aim of Dr. and Mrs. H. Grattan Guinness, who founded this union twenty-eight years ago. The East London Institute, originally planned to train workers for other societies, gradually gave rise to independent missions, of which there are now four.

The *Behar Mission* has only recently been started at Motiharee, in the extreme north of the province (Bengal Presidency). Many missionaries are at work in the large towns along the Ganges River; but in the up-country districts of this great agricultural province twenty-two millions are still unreached. The four workers will therefore have a large parish. Allowing a fortnight for preaching in each village during the dry season, it would take the average lifetime of two men to evangelize only the seven hundred and twenty-eight hamlets of their own police district—a mere fraction of Behar.

Three workers who have been laboring more or less independently for some years in the *Argentine Republic*, South America, have now come under the R. B. M. U., and one other has since joined them. There is liberty of religion in this country, but a debased Romanism and great spiritual darkness prevails, both among the Spanish-speaking people and the foreigners who are colonizing the country. Colonel Suarez and Las Flores, two small inland towns, are occupied with day-schools and Sunday-schools, as well as Sunday services and visiting. Some young men walk or ride twenty-four miles on winter nights to

and from the church at Colonel Suarez, and the number belonging to the International Bible Reading Association has nearly reached one hundred.

From one point of view *Peru* is perhaps the most interesting of the R. B. M. U. mission fields. Article IV. of the Constitution absolutely prohibits any public worship other than the Roman Catholic. Under these circumstances it is exceedingly difficult to carry on any evangelistic work at all. The most hopeful method is by Bible and tract distribution, which is being done by two men. The pioneers of this mission, after untold difficulties, repulses, and persecutions, have, with God's help, been enabled to establish a permanent station in Cuzco (the City of the Sun). At Trujillo, in the north of Peru, three other missionaries are settled.

Seeking to reach the people along the line of least resistance, these workers have discovered three means of exerting influence. Mr. Stark has been enabled to contribute articles to the leading liberal newspapers. On his departure lately the editor publicly thanked him for his unsparing efforts for the well-being of Trujillo. A Bible-class of educated young men meets every week (of course privately), of which the number has risen steadily from ten to thirty-five. The third method of access is by means of the photographic studio and English art and science depot in Cuzco, which gives our workers a legal footing in the town. More than this, it brings them into hourly contact with all classes of the population, including the clergy. Every one who enters is invited to accept a tract or a Gospel, and in this way as many as one hundred Gospels have been distributed in one morning, and twice as many tracts, most of them having been *asked for* by the recipients.

The *Kongo Balolo Mission* in Central Africa is the longest established of the R. B. M. U. missions, and therefore the best known. There are now five stations on the south side of the Upper Kongo—namely, Bonginda, Ikau, Bongandanga, Lulanga, and Baringa—besides two transport stations on the lower river and a staff of forty workers, including the officers of the mission vessel, the *Pioneer*, and the little steam-launch *Evangelist*. At Lulanga and Baringa the native church has yet to be built up, but at each of the three other stations there is a Christian community of about thirty to thirty-five souls, as well as about the same number of inquirers and day-schools, with one hundred and fifty to two hundred and fifty on the rolls. Visiting is regularly carried on in the neighboring villages, and evangelistic journeys to the more distant towns. Thus the Gospel is gradually being spread far and wide. But the influences of heathenism are terribly strong; the native Christians themselves need our constant prayers that their spiritual life may be built up, and that they may know the *keeping* as well as the *saving* power of Jesus, and thus become faithful witnesses among their benighted countrymen.*

*The greatest material need of this mission at present is in connection with the steamer service. The old *Pioneer* is fast wearing out, and is, besides, altogether inadequate to the needs of our ever-extending work. To cope with these, the "Livingstone" Memorial steamer is being built at Chiswick at a cost of £5,630, and it is hoped to send her out at the end of the year. A skilled carpenter and a qualified engineer are also needed.—EDITORS.

SOUTH AMERICA AS A MISSION FIELD.*

BY REV. THOMAS B. WOOD, LL.D., LIMA, PERU.
For Thirty-one Years a Missionary in South Africa.

I. SOUTH AMERICA'S PHYSICAL DEVELOPMENT.

1. Proportion of surface available for dense population.—It has no great tracts under perpetual snow, like North America, Europe, and Asia; nor any great deserts, like those of Africa, Asia, and Australia. Some day, therefore, its average density of population must be greater than that of any other grand division of the globe.

2. Extent of surface available for immigration.—South America has about seven million square miles. At least six million are suitable for immigrants—double the available territory of the United States. It has in all about half as many inhabitants as the United States; thus, it is one-fourth as densely populated as this country. No other tract of good land exists that is so large and so unoccupied as South America.

3. Accessibility to immigration.—Its coasts are all compassed by steam navigation, already well-developed and second only to that of Europe and the United States in their most densely populated districts. The interior is nearly all accessible through rivers, the greatest on earth, with navigation established for thousands of miles.

Its railway systems connecting the water ways with every part of the territory are well under way. The Pampas are being covered by a net-work like that of the United States. The Andes have been crossed at three points—the highest railway passes in the world—one of them having an elevation of 15,665 feet. The Ishmian canal and the intercontinental railway will augment this accessibility.

4. Welcome accorded to European home-seekers.—The time was when the United States could boast of this above all other countries. Now, however, its population has become so dense as to offer resistance to the incoming tide. The ten young republics of South America are now absorbing the emigration as fast as it can arrive, and are vying with each other to attract it.

5. Kinship with the United States in physical conditions and resources.—The two Americas are twin continents. The Andes and the Rockies are parts of our grand chain of highlands. The Alleghanies and the Brazilian ranges are detached portions of one system. The intervening table-lands in the two continents correspond exactly. South America has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it, over most of its area, a temperate zone that is wholesome and inviting for Europeans. Their mineral and agricultural resources—all their facilities for developing human welfare—are practically identical.

6. Hence the following results: (1). The streams of emigration from Europe are now turning from North America to South America. (2). That continent, in the near future, will be the home of teeming millions from the densest parts of Europe, who will assimilate one with another, and with elements already there, and will develop a new and mighty people, precisely as has happened in the United States. (3). This movement will progress on a scale unknown in history. The European influx

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into the United States never reached two per cent. of the population in any year, and never averaged even one per cent. through any decade. It has averaged two per cent. per annum for the last twenty-five years in the southeastern countries of South America. The twentieth century will witness there a movement of migrant humanity of which the nineteenth century movement to North America will prove to have been but the beginning. (4). To evangelize this new development of the highest types of mankind is the work of missions in South America.

II. SOUTH AMERICA'S MORAL DEVELOPMENT.

1. Moral homogenity in all its parts.—It has two dominant languages, but they are so closely related that they seem merely dialects of one. It has ten nations, but their frontiers are crossed by currents of thought and feeling, and by movements of immigration as freely as by the rivers and the winds. The uprising for independence swept the entire length of the continent in the space of a few weeks. Important movements in any part agitate the whole. Everywhere the Latin civilization and culture are dominant, as are the Roman Catholic religion and North American republican government and free institutions. No other territory so vast has such uniformity of moral conditions.

2. Feeling of close kinship among all nations.—They all have the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, withal, a consciousness that they form a family of nations whose interests are common and whose destiny is one. And this has come to pass despite segregation, disunion, and conflict among many sovereignties springing into existence all over the continent at about the same time, with no bond to unite them. It is the result of a mysterious providential tendency innate in those peoples, binding them together for good.

3. An all-prevailing aspiration to imitate the United States.—Those ten nations have copied our constitution, our laws, our political methods; they have introduced our school systems, and imported teachers from here to work them; they have made a study of our whole "mode of existence," as they call it, on purpose to seek to reproduce it among themselves.

Alas that, unlike the United States, they have neither the Gospel nor the moral power that goes with it! As a result of this, their efforts to imitate our "mode of existence" have thus far failed. It seems as tho God were preparing them to receive from us the one thing needful, and then through it to enter into our inheritance of moral blessings.

4. Freedom from old-world domination.—In North America, Canada is under European sovereignty; so, too, is Australia. But South America is almost wholly free. Only the Guianas—three small colonies—and the Falkland Islands remain subject to foreign powers. Unfortunately her freedom is vitiated by the lack of moral power among the masses of the people, so that they find adequate self-government impracticable, and their independence often seems to be a curse rather than a blessing.

5. Hence: (1) South America is the largest field in the world for sweeping moral movements in the near future. The multiplicity of free sovereignties facilitate the starting of a new movement which may find the ground untenable at some points, but easy to hold at others. The homogenity of the mass facilitates extending a movement when once

started on good vantage-ground. The kinship of the several peoples aids a well-advanced movement to become universal.

(2) It is, perhaps, the grandest field for expanding the moral developments peculiar to the United States. North American influences everywhere else meet resistance in tendencies from which South America is free. And in its freedom South America is eager to accept those influences as conducvie to its highest aspirations. Alas, for the great moral drawbacks that interfere as yet, and will continue to interfere, till overcome by the moral power that accompanies the Gospel!

(3) It must one day stand as the largest half of God's New World of human welfare. To make this possible, and hasten its consummation, is the work of missions in South America.

III. SOUTH AMERICA'S MORAL DRAWBACKS.

1. Priestcraft.—This was forced upon it at the point of the sword, and maintained by the fires of the Inquisition, with no Protestantism to protest against it nearer than the other side of the world. In recent years a woman was burned alive by a priest in the republic of Peru. Only a few years ago a missionary completed a term of imprisonment in Brazil for writing against sacerdotal abuses. Prelates and priests, monks and nuns, exert an influence that is all-pervading. The ethics of Jesuitism dominate and vitiate every sphere of human activity in South America. Abominations of every sort are sanctified in the name of Christ.

The priesthood as a class deserves all the curses that Christ heaped upon the priestcraft of his time, with new chapters still more scathing, for the new abominations of the confession-box, pretended infallibility, enforced celibacy, the prohibition of the Word of God, and the ancient abomination of image-worship, from all of which the scribes and Pharisees were free. Were it not for this drawback reformatory movements in Church and State and all society would be swift and sweeping, regenerating the South American people.*

2. Swordcraft.—Taking the continent at large, it is never free from wars, often having two or three going on at the same time. This never will cease until the masses of people are evangelized. South America is the most colossal example that ever was of religious unity, and the most striking example of bloody discord. Military and ecclesiastical conspiracies combine to keep politics in confusion and make impossible the progress after which these peoples aspire.

3. Failure of supposed remedies for the moral drawbacks.—The hopelessness of this situation is appalling. Noble efforts to remedy it have been made by the best minds and hearts of those countries, but in vain. Good constitutions have failed. They can not stop the waste of blood and treasure, much less the general demoralization, the prostitution of patriotism, or the insiduous dominancy of priestcraft. Good laws have failed. They can not impart the moral power which is lacking to carry them out. Good schools have failed. They can not make their

* Lest the above statements may appear bigoted, the words of an Encyclical Letter of Pope Leo to the clergy of Chile, issued in 1897, are adduced: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is uplifted to imperiously summon pastors to their duty. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the Church, and there is no one to interpose. . . . As a rule, the priests are ever absent where human misery exists, unless paid as chaplains, or a fee is given."—H. P. B.

scholars able to do as well as they know. Railroads, steamboats, telegraphs, telephones, electric lights, and other inventions have all failed. Not a soul has been regenerated by them. They happen to abound most where wars have raged worst in the last decade. Immigration has failed. The children of the immigrants grow up as natives in the atmosphere that makes the natives what they are, and their condition remains hopeless.

All these good things will help in the grand transformation that is to come with the evangelizing of the masses. They are helping already wherever the Gospel is being strongly pushed in. But without the one thing needful they have no uplifting power. They present in South America a combination of failures so unique and on so vast a scale as to stand without a parallel.

4. Exclusion of the one thing needful.—South America is a pagan field, properly speaking. Its image-worship is idolatry; its invocation of saints is practical polytheism. And these abominations are grosser and more universal there than among Roman Catholics in Europe and the United States, where Protestantism has greatly modified Catholicism. The religion of the masses all over the continent alienates them from God exactly as in ancient and modern heathenism.

But it is worse off than any other great pagan field in that it is dominated by a single mighty hierarchy, which augments its might by monopolizing the Gospel, not in order to evangelize the masses, but to dominate them and to make their evangelization impossible. Withal there is a mysterious slowness in evangelical Christendom to bring pressure on South America. This seems due to a lack of knowledge of its moral conditions.

IV. NORTH AMERICA TO THE RESCUE.

South America stands in the following peculiar relations to Protestant lands:

1. It is situated nearest to North America of all great mission fields, but it is more remote from Europe than are many others. The two America's, isolated from the rest of the world, and joined one to another, have a manifest responsibility each for the other. The people of the United States have not yet awakened to this great fact.

2. It welcomes influences from the United States as from no other field, while it is freer from European influences than almost any other, especially those where European sovereignty is extending. It is one of the signs of the times that superhuman power is working on those masses of humanity, preparing them for their moral regeneration in kinship with the United States.

3. North American churches have commenced operations at strategic points, tending to evangelize the whole continent. European churches are largely leaving that continent alone. Oh, that the American churches would open their eyes to the singular duty and opportunity that God has reserved for them in their own hemisphere!

4. Gospel work in South America is a success, singularly encouraging, destined to do in the future for those ten republics what progressive evangelization has done, and is doing, for the United States.

The pioneering has been done, all over the continent, mainly by the American Bible Society, whose work in the two Americas makes it the first and noblest of societies. The signs of the times point to the coming

SOUTH AMERICAN MISSIONARY STATISTICS (CONDENSED).

NAMES OF SOCIETIES.	Countries occupied; year of entrance.	Missionaries, Men.	Women (incl. Wives).	Native workers, both sexes.	Stations.	Out-stations.	Communicants. (Other adherents, 28,764.)	Day-school Pupils. (Schools, 170.)	Advanced Students. (Institutions, 14.)
1. American Bible Society	Arg. Rep. (1864), Venez. (1888). Brazil (1876), Colombia (1888)	3	....	47	3	....	.....	.....	....
2. American Church M. S.	Brazil (1889)	16	9	22	4	20(?)	650	(?)	3
3. Am'n Seamen's Friend Society	Chile, Arg. Rep., Uruguay	4	....	....	4	...	.....	.....	....
4. B. of F. M. Presbyterian Church, U. S. A.	Chile (1873), Colombia (1856), Brazil (1859), Venez. (1897).	27	36	68	21	44	2,855	1,427	....
5. B. of Missions M. E. Church (South)	Brazil (1876)	12	37	33	7	....	2,785	388	317
6. "Help for Brazil" Mission	Brazil (1893)	6	8	....	5	....	.....	(?)	....
7. B. and F. Bible Society	Arg. Republic (1821), Brazil.	3	....	15	2	....	.....	.....	....
8. British Guiana E. Indian and Chinese Mission	British Guiana (1873)	20	....	19	4	....	771	.....	....
9. Canadian Church M. S.	Auxiliary to No. 32	....	....	....	....	....	.....	.....	....
10. Christian and Missionary Alliance	Arg. Republic, Brazil, Chile, Venezuela, Ecuador	10	8	20	8	16	300	.....	....
11. Christian Missions ("Brethren")	British Guiana (1827), Venezuela, Peru, Uruguay, Argentine Republic	16	18	....	12	....	.....	.....	....
12. E. West Indian Wesleyan Meth. Con	British Guiana	12	....	120	6	....	4,212	3,986	....
13. F. M. Presby. Church, U. S. A. (South)	Brazil (1869)	12	16	25	11	71	1,990	146	38
14. First-Day Adventists	Peru	....	....	....	2	....	.....	.....	....
15. F. M. Bd. of the Bapt. Con. Ontario and Quebec	Bolivia (1898)	3	2	....	2	....	.....	.....	70
16. F. M. Bd. of the Seventh-Day Adventists	Arg. Rep., Uruguay, Paraguay, Brazil, D. & B. Guiana, Chile, Peru, Ecuador, Bolivia	42	21	7	28	13	1,012	40	(?)
17. F. M. Board Southern Baptist Convention	Brazil (1882)	9	11	19	8	45	1,922	172	....
18. F. M. Com. Presb. Ch. Canada (Eastern)	British Guiana (1897)	1	1	4	2	....	99	212	....
19. Gospel Union	Ecuador (1896)	7	5	....	3	....	.....	.....	....
20. Guiana Diocesan Ch'h Society	British Guiana (1852)	32	....	20	....	24	.....	.....	....
21. Helgelseförbunder	Argentine Republic (1898)	1	....	....	1	....	.....	(?)	....
22. Independent Baptist Mission	Peru (1898)	1	1	....	1	....	.....	.....	....
23. Int'l Com. Y. M. C. A.	Brazil (1891)	1	1	1	1	3	.....	.....	....
24. Int'l Medical M. Ass'n.	Argentine Republic	2	....	....	....	....	.....	.....	....
25. Londonderry S. Am. Faith Mission	Affiliated with No. 10	..	....	....	....	....	.....	.....	....
26. Miss'y Pence Ass'n	Brazil (1898), Arg. Rep. (1891)	7	4	....	5	....	.....	198	....
27. M. S. of the Meth. Epis. Church	Brazil (1836), Arg. Rep. (1836), Chile (1878), Peru (1887), Uruguay (1839), Paraguay	27	47	189	19	....	4,579	1,655	425
28. Moravian Missions	British Guiana (1738), Dutch Guiana (1739)	46	44	46	22	18	8,301	2,737	....
29. Regions Beyond M. U.	Peru (1893), Arg. Rep. (1899).	9	7	....	5	....	.....	(?)	....
30. Salvation Army	B. Guiana, Uruguay, Arg. Rep.	76	7	21	14	8	.....	.....	....
31. Soc. for the Prop. of the Gospel in Foreign Parts	British Guiana (1835)	9	....	1	9	....	993	.....	....
32. So. Am. Evangelical Mission	Venezuela (1895), Brazil, Arg. Rep., Bolivia (1899)	13	5	1	2	5	.....	(?)	....
33. South American M. S.	Fuegia and Falklands (1844), Chile (1894), Paraguay (1888), Arg. Rep. (1896)	30	25	10	10	4	.....	1,028	15
34. Venezuela Mission	Venezuela (1896)	1	1	....	1	....	.....	.....	....
35. Wesleyan Meth. Society (West Indies)	Colombia	2	....	....	2	....	.....	.....	....
Totals	.....	460	318	688	224	271	30,469	11,989	868

of great sweeping revivals. All the work thus far is providentially preparatory to them.

5. Hence: (1) South America offers a most excellent opportunity for North American evangelism to extend its domain without competition, and work out results on the widest possible scale. South America calls on North American Christians, as a most imperative Macedonian cry, "Come over and help us."

(2) To preempt this larger half of our own hemisphere in the name of God and human welfare; to transform this wilderness of priestcraft and swordcraft, and bring it to the glorious possibilities of Christian development; to give the saving truth to the millions already there, and to the multiplied millions that are coming, such is the mission now before the churches in our great southern twin continent.

A SOUTHERNER'S VIEW OF TUSKEGEE.*

Since the Civil War a great deal of money has been squandered on the education of the negro by excellent people throughout the North, whose benevolence was only exceeded by their ignorance of conditions South.

That particular brand of education did not better the condition of the mass of its recipients. They were not fitted to compete in the occupations that require book-learning, and they had grown to despise what they might have done well. They fell between two stools, and swelled the list of idlers and criminals. I shall not discuss Mr. Washington's work at length. All the world knows about that. While at Tuskegee I did not see anybody studying Latin or Greek, but I saw carpenters and blacksmiths and brickmasons and farmers and tailors and barbers learning to work by working. Twenty-eight industries are taught. The students built thirty-eight of the forty-two buildings on the grounds, and they made the brick. Most of the students work their way through school. The graduate has a trade and a common-school education.

My conclusion was that, whether those students attain a high degree of skill in their several lines or not, with the habits of thrift, industry and right living they acquire there, the percentage who fail to make useful citizens will be exceedingly small.

But the point of special interest to me was the attitude of the white people in the vicinity of the school. In order that you may get my point of view I will say I was born and brought up not far from Tuskegee. My father was a slaveholder, my grandfather was a slaveholder, his father was a slaveholder, and I was *probably* a slaveholder—that is, a black boy was born on our place on the same day that I was, December 30, 1864, and by custom was considered my property. The Emancipation Proclamation had been issued, but I believe the lawyers now agree that the legal title to the black boy was perfect at that time. He and I have never quarreled about that.

For those of your readers who have not lived South it will be hard to realize the significance of the little word *mister* down there. Mr. carries with it recognition of social equality, and the Southern white man does not use it in addressing a colored man. He will even claim relation-

*Condensed from *Harper's Weekly*.

ship with the colored man to avoid Mr. "Uncle" and "aunt" are common, and I know hundreds of Southern white men of high standing who will affectionately call a black woman "mammy," but would feel disgraced if they had said "Mrs."

Prominent citizens of Tuskegee were telling me about Mr. Washington and the school. All spoke in terms of highest praise. I asked what they called the principal and members of the faculty when they met them. This question was distinctly embarrassing. One man said he did not "call" them—just said "good-morning." "But," I insisted, "why do you dodge? If you can't say Mr., why don't you say Bill, or John, or Booker?"

With an air of "taking the bull by the horns," a bluff old gentleman said: "Well, I'll tell you how I feel about that. I've known Washington and the school from the start—about twenty years. I probably know as much about him as anybody, and all I know is good. In my opinion, he has the best school in the country, white or black. At most of our white colleges, as far as I can see, a big percentage of the boys spend their time learning how to wear their hair long, and play football, and smoke cigarettes, and spend their daddies' money. We don't have any such foolishness here. They are all busy doing useful work. Both teachers and students are orderly and well-behaved. They don't try to make white people get off the sidewalk, and they get more of the sidewalk than those who do try. We have never had a case from there in our police court. They go right to work and make an honest living when they leave the school. Now when I meet the man who has done all this, I can't call him 'Booker,' like I would an ordinary nigger, but, *thunder!* I can't call a nigger 'Mr.,' so I just say 'Professor.'"

Habit and tradition still forbid the use of the word, but Mr. Washington has caused those Southern white men to *feel* Mr. The Northern white man would have glibly said Mr. from the first, but the Northern white man doesn't know what it is to *feel* Mr. in the Southern sense. The next generation will have no trouble with the word if the feeling spreads.

When President McKinley was about to visit Tuskegee a year or so ago, the local reception committee, composed largely of white Democrats, arranged for Mr. Washington and the Governor of Alabama to ride in the carriage with the President. It was reported that the Governor had said he would not ride with a nigger. This was not true, but it was believed in Tuskegee at the time, and there was considerable feeling about it among the whites. The committee consulted Mr. Washington, and he urged that the matter be arranged with an eye to harmony regardless of himself; he gave the committee to understand that it was not essential to his happiness to ride in that carriage; he did not assert any rights; he did not claim any privileges. The committee realized that Mr. Washington was neither plaintiff nor defendant; that the matter was "up to" the committee. Those people down there average high in generosity and sense of justice. Here was the President of the United States coming to their town to visit the leading institution of the town and its principal; and, solely on account of his race, this man, whose character was above reproach, was to be denied an honor to which he was clearly entitled. They decided it would be an outrage. There was a meeting, and, after serious discussion, it was declared to be the sense of the meeting that Mr. Washington should ride with the Presi-

dent; that the Governor should also be invited to ride in that carriage, but if he didn't see fit to do so, he might ride in another carriage, or go to the devil, at his discretion.

Just before leaving Tuskegee I had the pleasure of sitting around a fireside with a roomful of good white citizens. I told them Professor Washington had shown me many courtesies since I had been in Tuskegee, and that I expected to see him in Chicago soon; that I wanted to know from them—all Southern white men—how I, a Southern white man, should treat Professor Washington. One man suggested I should take him out and show him the stock-yards; another proposed the theater; another a dinner at a restaurant. A middle-aged man, a deacon in one of the leading churches of Tuskegee, said: "I respect Washington, but I don't ask him to my house here, nor even to our church, but this is on account of conditions over which neither he nor I have control. If I were in your place, living in Chicago I would take him to my house, and seat him at table with my family, and give him the best I had." After the ice was broken the others present unanimously assented to this.

I shall neither attack nor defend the social attitude of the Southern white man toward the colored man, but let me emphasize a fact: Mr. Washington has already accomplished what all the books, all the oratory, all the incendiary talk, martial law, civil-rights bills, amendments to the Constitution, have not done and never will do.

He has not carried a chip on his shoulder. He has not made a specialty of waving a red rag at every bull he chanced to meet. By the gentle methods of Jesus, Booker T. Washington has succeeded where Cæsar would have failed.

THE THREE CLASSES OF CHINA.*

BY M. PITON.

There are three parties now to be met with in the Chinese empire. First, that of the *literati*. This is the most intensely Chinese of all; it is also the most consistent with the principles on which the whole history of China has rested until this day. Hatred of the stranger, absolute, fierce, and implacable, this is its word of command, or, still more exactly, it is its ground of being. If China allies itself the least in the world with these dogs, it is the end of China.

Then there is a middle class—the class of business men, of working-men, and petty annuitants. These, it is true, do not in the least love the foreigner, but then they do love money. To gain this, they think, it will not do to bring the Europeans and Americans down upon them too hard. Discoveries and civilization, they believe, procure indisputable advantages to those who know how to avail themselves of them. Let us then, they reason, take care not to break openly with them; let them settle among us, and let us turn their energies to our account.

Unhappily, these foreigners reason the same way, in reverse order. They detest the Chinese; they despise them with all their heart; but they ask nothing better than to make use of them and of the riches of their country in order to heap up handsome profits. For this they find

* Condensed from *Le Missionaire*.

railroads indespensable, and these involve two inevitable consequences: among themselves, competitions which sometimes result in scandal; among the people, profanations which lead to the worst excesses. The railway companies assail the government with claims which would be very droll if they were not perfectly sickening. The question is, Who shall obtain the most exorbitant and most profitable grants? It is a thoroughgoing steeplechase, in which the Russians strive to distance the English, while the French claim at least an equal share with the Germans. Each one, in short, has no other thought than to take for himself the best and largest piece of the cake, leaving to his neighbor the smallest and worst; above all, cynically plundering China, treating her territory as a conquered country, promising and keeping no promises, threatening without having the means of accomplising the threat. And yet one would have China bow admiringly before the marvellous civilization of Europe! Then, too, the railway lines can not but cross and overthrow many tombs. These are encountered everywhere. There are no burying-grounds in the Celestial empire—at least, in the parts occupied by our missionaries. Take any landscape whatever, toward whatever quarter you may look you are very probably surrounded by tombs. The reverence felt in every country toward these is, in China, multiplied ten-fold by the force of ancestor-worship. To destroy a tomb, is to attack a whole family, to violate the reverence due to ancestors, to commit a sacrilege, and to render one's self guilty of a blasphemy. Moreover, the lay of the land brings out the well-known sign of the green dragon or of the red tiger. This also is sacred. Would you drive a railroad through these venerated lines, behind which there lie entrenched whole ages of superstitions?

Here the third class, the common people, takes the field, and stretches out the hand to the *literati*. Little do they care for the progress of civilization. Ignorant and violent, they are easily influenced by the higher class, and willingly lend them their arms in hunting down the foreigner, or else, confounding all the rich in a common hatred, they form themselves into rebel bands, into corporations of bandits. Among them the secret societies find their most dangerous and sometimes their most numerous members. We find them, for instance, in their famous *Trias*, an association of the partisans of the Tong dynasty, a body whose emblem consists of three points, mysteriously disposed in the letter expressing the dynasty. They are genuine Chinese Free Masons! Sometimes these partisans fight with one another; often they will fire upon the regular soldiers; but above all are they ready to turn their blows against the strangers, and are wild with eagerness to burn their possessions. Assassins ready for everything, they may become terrible instruments in the hands of the *literati*. Officially they are disavowed when their murders become a little too compromising; but underhand they are encouraged, and their work is thought worthy of every Chinese that loves his country.

EDITORIALS.

Achievements for the New Century.

As the new century has now fairly opened, it would be well to consider what its great achievements should be. We venture to suggest *twelve* that the Christian Church should put before all disciples, and work steadily to accomplish:

1. The occupation of all now neglected fields, such as South America, and especially the Amazon River district, the Asiatic fields (Tibet, Siberia, Arabia, etc.), Africa, especially the Sudan, from the Khong mountains to the Nile valley, etc.

2. The evangelization of the Moslem world, as yet scarcely invaded by the evangelical forces.

3. The multiplication and energetic prosecution of Jewish missions, especially in the great centers of Jewish population.

4. The promotion of a far higher standard of giving and praying, the education of the children of God in stewardship and intercession.

5. The cultivation of economy and cooperation between different denominations, in order to prevent both overlapping in work and interference in work in the same fields.

6. The development of native churches with the three great marks of a complete and vigorous church organization: self-support, self-government, and self-propagation.

7. The earnest prosecution of home missions, and particularly the care of the populations in great cities on the frontiers.

8. The better training and equipment of missionaries, and the increase of the number of self-supporting laborers and sympathetic visitors of mission fields who go at their own cost.

9. The increase of missionary professorships and lectureships in colleges and seminaries of learning, and the spread of missionary literature.

10. The revival of the monthly concert, or a stated service in all the churches for the study of the mission field and prayer for the work.

11. The preparation of cheap, attractive, and illustrated missionary books for the children of the church.

12. The large increase of the support of individual missionaries in the field by individual churches, it being considered a part of every church life and equipment to have not only a pastor at home but a missionary abroad.

Misleading Statistics.

Trustworthy statistics are very desirable. It is frequently stated on the authority of such statisticians as Dr. Dorchester that out of the 90,000,000 or so in the United States, 18,000,000 are church members, or *one in five*. Now, as three-fifths of this population are children under twelve, and therefore not properly reckoned among church members, it follows that of every two persons above twelve, *one* is a church member—which we beg to decline to believe. Evidently our statistics need thorough revising.

Missionary Losses in China.

Mr. J. W. Stevenson, of the China Inland Mission, has computed the whole number of Protestant missionaries and their families who were killed, or died from injuries received, in the recent troubles. He makes the total number: Adults, 134; children, 52—186 in all, of whom 98 were British subjects, 56 Scandinavians, and 32 Americans. That there should be so many Scandinavians is due to their sphere of action, being chiefly in Shansi and the Mongolian border. Sir Robert Hart's contention that the Boxer rising was a popu-

lar movement that spread all over China was unsound, for only in four provinces were any missionaries put to death; 157 lost their lives in Shansi and over the Mongolian border, this being the work of Yü Hsien; 17 in Chi-li, 11 in Che-Kiang, and one in Shantung. The victims in Chi-li were killed in and near Pao-tingfu.

The empress-dowager's order for the extermination of foreigners was sent to all the provincial capitals, and it is remarkable that the only notable loss of life was in one province—Shansi—and the contiguous Mongolian border. South of the Yang-tse there was no outbreak of the Boxers. Yuan Shih-kai, who was sent to succeed Yü Hsien as Governor of Shantung, has shown great firmness in protecting the missionaries and in suppressing the Boxers in Shantung. The men most to be commended—because even if they broke the Yang-tse compact they need not have feared that foreign warships would menace their capitals—are Tuan Fang, the acting governor of Shensi, and Kwei Chun, the viceroy of Sze-chuan. It must never be forgotten that these viceroys and governors disobeyed the empress dowager's murderous edict at the peril of their lives.

The Outlook in China.

A letter from the Governor of Shantung, addressed to the representatives of American and British missionary societies, says:

> You, reverend sirs, have been preaching in China many years, and without exception exhort men concerning righteousness. Your Church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. How then can it be said that there is disloyalty? To meet this sort of calumny I have instructed that proclamations be put out. I purpose hereafter to have lasting peace. Church interests may then prosper, and your idea of preaching righteousness I can promote.

Tho Yuen-Shi-Kai's good faith may be open to suspicion, Dr. Griffith John, of the London Missionary Society, who forwards the governor's letter, adds that the society's thirty houses of worship in a single prefecture which had been destroyed by the Boxers, would be rebuilt by the close of the year. The Church in China has come out of the furnace transfigured; her converts in general showed a splendid fidelity. Dr. John described the reception of his associates on their return to their station up the Yangtse, hundreds of miles from any foreign force. Not only were the missionaries hospitably received with many demonstrations of welcome, but the local officials volunteered to indemnify them for their losses, saying that better protection in the future would be promoted by payment of indemnity for the past. The missionaries rated their loss at less than the actual amount, with a view to the moral benefit of moderation. Such a thoroughly attested fact disposes of the assertion that the Chinese are generally hostile to the missionaries.

The New Orleans Conference.

The General Missionary Conference, held in New Orleans April 24–30th, under the auspices of the Methodist Episcopal Church, was second only in interest to the Ecumenical Conference held last year in New York. In our July number will be a valuable article on the subject by our special correspondent. Domestic as well as foreign missions were discussed, and many able missionaries and students of missions took part in the conference.

A New Weapon Against Hinduism.

A very remarkable discovery has been made in the Hindu sacred books, which suggest a new possible weapon for the demolition of heathen practices and superstí-

tions. "Out of thine own mouth will I judge thee."

Dr. Griffis writes as to recent critical studies:

The British scholars, no more hampered by Hindu traditions than Christian scholars ought to be by Jews, began the critical study of the Vedas. No words, commanding the death of a wife by burning, were found in the laws of Manu or in the Vedas. In a great controversy which ensued between a native pundit and Prof. Horace Hayman Wilson, the former did, indeed, cite a text in a book of a particular sect which might justify the practice of suttee. Professor Wilson showed, however, that this text *was of very uncertain canonicity, and that on the other hand there was a line in the Rig-Veda which, when rightly read, directed a widow not to burn herself*, but asked her, after attendance upon the funeral ceremonies, to return to her home and resume her customary duties. He further proved that *the substitution of one word* (rather a single letter) in a text, actually corrupted by cruel men, *had led to this horrible custom* of burning women alive. The word *agnah* (*fire*) had been substituted for *agreh* (*house*), making the ancient text, following the directions for cremation—"Let the widows go up into the *dwelling*"—read "Let the widows go up into the *fire*."

Thus Prof. Wilson had the honor of demolishing, beyond the power of reconstruction, one of the most horrible growths of superstition and fraud, carried on in the name of religion, ever known, perhaps, in the history of the world. Prof. Max Müller was able, furthermore, to bring forth a text from the Grihya Sutra which actually designates the person who is to lead away the widow from the funeral pyre, thus essentially enjoining the preservation of her life.

Dr. Griffis further maintains:

Such critical study is yet, under God, to do a mighty work for the enlightenment of China, and the bursting of the bonds forged by priests and not by Buddha. In the Middle Kingdom the old colossal edifice of hoary tradition made the universe come forth by atheistic evolution out of matter, taught the dualism of all nature, filled the Chinese with insuperable conceit, dogmatically asserted the indigenous origin of everything in the Chinese civilization, polemically asserted a chronology of millions of years, and demanded belief in an actual historic record of Chinese events for over five thousand years. Now this stronghold of falsehood is shaken and is ready to fall. Criticism shows the worthlessness of the Chinese records, *as history*, beyond 1200 B. C., the almost absolute dependence of Chinese origins upon the civilization of the Mesopotamian region, and the utter baselessness of most of the superstitions which claim to found themselves upon the ancient texts. Scholarship is daily separating ancient truth from later accretions.

Statistics in South India.

A change in one word in our notice of Dr. Jones' excellent pamphlet on the triumphs of the Gospel in South India, gave missionary statistics for *the world* in place of statistics *for India*. The correct figures for South India (Madras Presidency and the Affiliated States) were, in 1899, 27 societies; 911 missionaries; 1,055 native helpers; 159,797 communicants; 608,878 adherents; 17,450 students in mission schools.

The missionaries of the American Board now in the United States were called to confer in Boston, on April 24th, on the advisability of reopening the work in North China. Ten men and two women missionaries were present, three having already returned to the field. One started the following day, and five or six are to leave in September. While the disturbed state of the country may make it unwise to reopen all the interior stations immediately, the missionaries believe that before long peace will reign, and there will be increased opportunities for missionary work.

Donations Acknowledged.

No. 234.	Ramabai's work in India....	$ 4.00
" 235.	" " " "	80.00

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

UP FROM SLAVERY. By Booker T. Washington. Portrait. 8vo. $1.50. Doubleday, Page & Co., New York.

This is the autobiography of the most conspicuously gifted and useful representative of the colored race of America. He is a sort of successor of, and improvement on, Fred'k Douglas, as the champion of the negro. He has already done more than Mr. Douglas, for he has not only compelled the respect of the whites, North and South, by his sterling personal worth, but has also given proof that he holds the key to the situation, and has discovered and applied the best method of elevating the negro, and making him indispensable to the well-being of the country.

Mr. Washington's life-story must be appreciated by reading it; no brief outline of its contents can do it justice. Here is the story of a man who was born in slavery, forty-two or three years ago. Up to the year 1872, when he was about thirteen, he had no training, and was giving no promise of his future beyond a desire and determination to get an education. Then he went to Hampton Institute, with no money and no friends, but was admitted by dint of simple perseverance—*grit*. There he received an education, struggling heroically against every discouragement. Nine years later, when twenty-two years old, he undertook to found an industrial school at Tuskeegee. He found there nothing to begin with but a lot of people eager for knowledge. He got control of a shanty and opened his school with 30 students, himself the only teacher. Now he has 1,100 students, with 86 officers and instructors, and 40 buildings, with 2,300 acres of land, and the property value is half a million dollars, inclusive of endowments, all but four of the buildings being almost wholly the product of student labor! Meanwhile Mr. Washington has personally risen to such heights of deserved popularity that he was invited to make one of the opening addresses at the great Atlanta International Exposition in 1895, and received from Harvard the honorary degree of A.M., the first representative of his race ever so honored by that university. His school has been visited by the legislature of Alabama, and by the President of the United States and his cabinet.

All these are but subordinate and incidental features of a really great career, the master characteristic of which is that the man himself has shown himself a man of such singular force of mind, strength of purpose, capacity and sagacity, that he is actually solving the most difficult problem ever before the republic, and is exhibiting the qualities of a statesman and a sage, as well as a man of affairs. The book bristles with good sense and magnanimity of motive, and will surprise and delight the reader.

THE GOSPEL IN NORTH AFRICA. By J. Rutherfurd and E. H. Glenny. Illustrated. Maps. 8vo. 248 pp. Percy Lund, Humphries & Co., London.

This interesting volume is in two parts: first, Mr. Rutherfurd's account of the history and condition of North Africa; and, second, the mission work in that region, by Edward H. Glenny, secretary of the North African mission. Both of these authors are capable and reliable. Their book covers a theme about which comparatively little is known. North Africa is yet to the bulk of disciples a *terra incognita*. Here the countries and peoples of the northern part of the Dark Continent are presented to the reader

with excellent and rare illustrations, and Mohammedanism is described, its origin and growth, and peculiar features. Mr. Glenny gives the origin of the North African mission, from the visit of Mr. and Mrs. George Pearce to Algeria, twenty-five years ago, to the present. The methods of the work, its results, and summary of the various missions, are followed by a full index. There is every indication of great care, and the book is packed full of information and its fine spirit is what might be expected from the known character of its joint authors.

IRENE PETRIE. By Mrs. Ashley Carus-Wilson. Illustrated. 8vo, 344 pp. $1.50. Fleming H. Revell Co., New York.

This is the story of a cultured and consecrated young woman, who gave her life to labor in Kashmir, with, however, but a brief experience in the actual work, of but four years. She was a student volunteer. The introduction is by Robert E. Speer. Mr. Eugene Stock called her the "most brilliant and cultured of all the ladies on the Church Missionary Society roll."

If there be any fault in the book it is that we have to read through seventy-one pages before she is seen in Lahore, and it impresses us that there is room for no little condensation. There are nearly 350 pp. and 11,000 words. Had the story of this short life been more briefly told it would reach many more readers, and perhaps accomplish more good. But the story will be read with interest especially by young people who have similar work in view. It supplies an example of how the most gifted may find in mission work a field of attractive service, and presents a fully yielded soul, to whom the world has lost its charm and the work of Christ is all-absorbing. There were but thirty-four months of tireless labor, yet within this period she mastered two languages and partially acquired a third; taught in the Gospel the children of Europeans, Eurasian women and children, her own Moslem attendants, Kashmir school-boys, and Zenana women, Hindu and Moslem.

ABYSSINIA. Through the Lion Land to the Court of the Lion of Judah. By Herbert Vivian. Illustrated. Maps. 8vo, 342 pp. $4.00. Longmans, Green & Co., New York.

Abyssinia is nominally a Christian country, but in reality knows not even the meaning of the term. Menelik, the king, is said to be the descendant of the Queen of Sheba, but he has never sought wisdom from Him who is greater than Solomon. The Ethiopian eunuch was the first Christian convert mentioned from this part of Africa, but he has few descendants in faith or disposition among the subjects of the Negus. The land can scarcely be said to be open to the Gospel or even to foreigners. Comparatively few have entered it, and still fewer have resided there.

Abyssinia is, however, an exceedingly interesting country, and the people should be won to Christ. Mr. Vivian shows us how in that land we may see how men lived and thought nearly forty centuries ago, for these people still have the characteristics and customs of Bible kings and patriarchs. He claims only to give impressions of the land and its inhabitants, but they are the impressions of a skilled and careful observer, who speaks candidly and conservatively of the things which he heard and saw. After an historical introduction, Mr. Vivian takes us with him on his journey from Aden to the court of Menelik. If the book does nothing else, it can not fail to interest the reader in the land and people which it describes, and will also convince every true Christian of the great need and opportunity of giving them the pure Gospel of Jesus Christ. The Abyssinians

have many noble characteristics, and need only to have Christian light and life to make them the foremost nation of Africa.

The illustrations are a feature of the book, which is probably the most readable and one of the most reliable on the subject. *

THE SANDS OF THE SAHARA. By Maxwell Sommerville. Illustrated. 8vo, 162 pp. $2.00. J. B. Lippincott & Co., Philadelphia.

The Sahara is not all desert, as many people imagine, but contains many large fertile tracts of land which support a numerous population. There is little doubt that some day modern science will find a way to utilize much of the territory that is now unoccupied, tho not by the chimerical schemes for making it a great inland sea.

About one-half of Prof. Sommerville's book is taken up with getting us to the desert by way of Sicily and Algeria. The remaining half deals intelligently and interestingly with the Sahara and its inhabitants. It is a land of mountains and sand-wastes, of oases and villages. A railway extends a short distance into the country from the north, and will ere long be extended to many other important points.

Prof. Sommerville describes the people as mainly Mohammedans. They trust largely in talismans for deliverance from the evils of this life, and look to observance of prayers and fasts for salvation in the life to come. The people are of many classes—the farmers, living in oases; nomads, merchants, and robbers. Camels are, of course, the usual beasts of burden, and, with the date-palm, make life possible there.

We earnestly hope that this volume will turn the attention of missionaries to the need of evangelizing these people so inaccessible to us, but by no means inaccessible to sin and its consequences. *

ECUMENICAL MISSIONARY CONFERENCE, NEW YORK, 1900. Two volumes. 8vo, 1,042 pp. $1.50. The American Tract Society, New York. Religious Tract Society, London.

The first fifty pages of this report give the connected story of the inception and organization of this great meeting. Then follows a survey of the field. In the second volume appear the various addresses and papers given, not in order of delivery, but in a more convenient order of *topics*. The Appendix embraces detailed program, statistics, and an especially valuable bibliography, the most comprehensive and complete we have yet seen. The first edition (25,000) is already about exhausted. There ought to be many more editions called for, since no student of missions, lay or clerical, can afford to be without such volumes, encyclopedic in proportion and contents, and so cheap as to be within easy reach of all.

Monthly Missionary Bibliography.

THE LAND OF THE MOORS. Budgett Meakin. 8vo. $5.00. The Macmillan Co.

THE GOSPEL IN NORTH AFRICA. J. Rutherfurd and E. H. Glenny. Illustrated. Maps. 8vo, 244 pp. 4*s*. North Africa Mission, London.

CALABAR AND ITS MISSION. Rev. Hugh Goldie and J. T. Dean. Illustrated. 12mo, 400 pp. 5*s*. Oliphant, Anderson & Ferrier, Edinburgh.

NATIVE LIFE IN THE TRANSVAAL. W. C. Willoughby. Illustrated. 3*s*. 6*d*. Simpkin, Marshall & Co., London.

ALONE IN AFRICA. Mme. Mathilde Gay. 12mo, paper, 78 pp. 1*s*. James Nisbet & Co., London.

THROUGH SIBERIA. J. Stodling. Illustrated. 8vo, 317 pp. $6.00. E. P. Dutton & Co., N. Y.

WITH THE TIBETANS IN TENT AND TEMPLE. Susie C. Rynhart. Illustrated. 12mo. $1.50. Fleming H. Revell Co,

IN TIBET AND CHINESE TURKESTAN. Capt. H. P. Deasy. Illustrated. 8vo, 420 pp. $5.00. Longmans, Green & Co.

A YEAR IN CHINA. Clive Bigham Illustrated. 8vo, 234 pp. $3.50. Macmillan Co.

CHINA AND THE BOXERS. Rev. Z. Chas. Beals. 12mo, 158 pp. 60c. M. E. Munson, New York.

AUSTRALASIA AND NEW ZEALAND. A. W. Jose. 16mo, 164 pp. 40c. Macmillan Co.

TEN YEARS OF MISSIONARY LIFE IN BRITISH GUIANA. Rev. W. T. Veness. 1*s*. S. P. C. K., London.

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Oldest Home Missionary Society. This is the diamond jubilee year of the Congregational Home Missionary Society, and plans are already being formulated to raise a large sum of money for a worthy celebration. The society was organized on April 1, 1826, and was the first of the societies for home work. Formerly it embraced the Presbyterian work of the same kind, and 5,500 churches have been organized by the society, of which 1,500 are Presbyterians.

Growth of Social Settlements. The latest compilation of the lists of social settlements of the world shows that there are 107 in America, 38 in England, 5 in Scotland, 5 in France, 2 in Japan, 1 each in Germany, Holland, Austria and Moravia, India and Australia. London has 30, New York 27, Chicago 17, and Boston 11. Sir Walter Besant, as the highest authority on London life, and Bishop Potter, with few peers as a diagnostician of social conditions in New York, and a host of other social workers are all on record in praise of this form of altruistic service.

A Polyglot Institution. In the French-American College at Springfield, Mass., are over 100 students this year of ten different nationalities, from countries as far apart as Japan and Turkey. The majority are French, for whom the institution was originally founded; but those founders builded better than they knew. It is preeminently the "foreigners'" college. This year there are 22 Italians, almost double the number of previous years. There are 17 Armenians, 8 Greeks, 7 continental French, 2 Swiss-French, 2 Syrians, and representatives of other races. The good repute of the college is shown by the fact that a graduate of an Italian university, who has come to this country for his future home, has chosen this school as the best place for him to perfect his English. It is fitting that the Italians in attendance this year should be aided in the study of their native language, and that this accomplished Italian scholar should be put in charge of those studies. It is interesting that, as this man comes from Italy, a call from there also comes to know if the college has a man suitable to go to Rome and engage in the work of the Y. M. C. A. along American lines. —*Congregationalist.*

Fruit from Tuskegee. Rufus Herron, an Alabama negro who who was born a slave, and who can neither read nor write, has recently contributed $10.00 toward the support of a newly established school for *white* students in his state, and a few days later contributed the same amount toward the support of Tuskegee Institute for *colored* students. This man owns several hundred acres of land and good live-stock, all acquired by his own industry and that of his wife. They give all the credit for their thrift and prosperity to the inspiration which they have received from the Tuskegee Negro Conference, at which they have been regular attendants ever since Booker T. Washington established it ten years ago.

Indian Schools Should be Christian. In an address lately given in Washington, Rev. James Garvin, a full-blood Indian pastor among the Sioux and Poncas, and teacher in Santee Normal School, said: "The government

schools are not exactly what is required, the trouble being that the State and the Church can not be combined. The present system is something like the following: An Indian enters clad in blanket and paint. He is placed in a washing-machine, and in more or less time is turned out at the other end clad in a white man's clothes, highly polished shoes, and a high standing collar. Most of them talk good parrot English. But what is the lasting effect of this on the mind? When discharged they generally go back to their old ways, and some are soon worse, since they are educated. What is needed is heart education. The only way to accomplish this is by mission schools, where a Christian training can be given in addition to a bodily and mental betterment. Send the Indian to a school where his soul, mind, and body will all be educated equally, and the much-mooted 'Indian Problem' will be solved."

Chinese in America. Rev. Jee Gam, a Congregational missionary among his countrymen upon the Pacific coast, says: "Scattered up and down this coast there are, probably, not far from 100,000 Chinese, and 75,000 at least of these are in the territory of the United States. Many of these are on ranches, in commanding camps, or so situated as to be difficult of access to the missionary unless the work is greatly increased.

Those who have already become Christians among them, either at our mission or other missions, number about 6,000. The number of missionaries of all denominations now engaged in this work is about 125. With reference to the organization of the work connected with our California mission, we have the Chinese Congregational Society, and the World-Wide missions are sustained by the members of our mission. During the past fourteen years about 500 of our 1,700 Chinese converts, resident members, have given $19,000 for the Chinese work here in their own country. We have trained in all about 50 preachers and workers in the field, not only here and in China, but in other parts of the world. The converts of other denominations are working along similar lines.

Mission Work in Labrador. A glimpse into the difficult conditions under which missionary work is carried on in Labrador is given by one of the Moravian brethren. A member of his church had passed away, and, in order to conduct the funeral service, the missionary had to set out early in the morning and travel two full days through the snow to the house of mourning. On the third day the little company started for the churchyard, the coffin being placed on a sledge, and the mourners following in similar conveyances, drawn by dogs. In the lonely churchyard, situated near an abandoned trading-station, a number of fishermen from the bay had assembled, and here the body was laid to rest under snow and ice, the scene on that desolate shore lending peculiar impressiveness to the blessed message of everlasting life for those who die in the Lord.

Wisdom Hid in Eskimo When the Rev. Adolph Stecker, of Ramah, Labrador, registered in the visitors' book, February 4, 1901, he added these two words, *Kujalidlarpogut ovanetsung-narlaurapta.* In other words, glad to have been here. What philosophy is buried in these two Eskimo words, *Rauvêngitsiarmaritsainarungnangigalloaruptalônêt Kujalijutiksakatsainaralloarpoguelle.* When dug out, they

assure us that "altho we can not be well off at all times, nevertheless we always have some reason to be thankful."—*Linden Hall Echo.*

EUROPE.

Catholics in Great Britain. It seems to be quite commonly supposed that the population of Ireland is almost exclusively Roman Catholic, but this supposition does not rest upon facts. One of our exchanges publishes the statement that there are about three times as many Protestants in Ireland as there are Roman Catholics in Scotland, and almost as many as there are Catholics in England and Wales. The Protestant Episcopal Church of Ireland has more than 600,000 adherents, and the Presbyterian Church has nearly 500,000 supporters.

Increasing Demand for Bibles. The British and Foreign Bible Society reports an extraordinary increase in the sales of Malay Scriptures from Singapore. In the past few years the sales have averaged about 3,500 per annum, and in 1899 they were even less. But last year the number of copies sold exceeded 11,000, and several new editions have had to be printed in consequence. In Japan the sale of Bibles and portions of Scripture last year was 137,422 copies, as against 98,439 the previous year.

Simultaneous Mission. The recent Simultaneous Mission in Britain, while believed to be productive of untold good *in* the churches and *between* the churches, was confessedly only a very partial success as regards *drawing in the outsiders*, for whom it was mainly held. This fact should be an incentive to the ministers and members of the churches carefully to examine themselves, and their methods of work, to find the secret of the dislike evidently felt by non-church-goers to what is called "organized Christianity." Perhaps the fault largely lies in the exclusiveness and the deadness of their services, in the cold and formal welcome so often shown to strangers, and in the comparatively low level of Christian character attained by the majority of the members. There is clearly something wrong. The church should become an attraction instead of a hindrance to the Gospel. A. T. P.

Work for Sailors. The annual report of the Glasgow Seamen's Friend Society (organized in 1822) says that during 1900 over 133,000 visits were made to the rooms, and 1,525 religious services held, with an attendance at the indoor meetings of over 106,000. There had also been regular visitation of the wives and families of the sailors, and each Sabbath morning tracts were taken to 3,300 homes. Special services had been attended weekly by about 700 children. Parcels of good reading were put on board over 2,700 outward-bound ships, and during 1900 assistance was given to stranded sailors, and 1,150 lodgings were provided for them. The society has 8 paid missionaries constantly at work, besides 120 voluntary workers. The ladies' auxiliary included 25 women, who visit the widows of seamen and distressed families of seamen. At present 200 widows are on the roll.

Zenana Bible and Medical Mission. A few weeks since a meeting was held in the Egyptian Hall of the Mansion House, London, to celebrate the jubilee of the work of the Zenana Bible and Medical Mission. In opening the proceedings the lord mayor expressed his gratification that the society had so worthy a record of fifty years' noble and

glorious service. He recalled the time when the mission was inaugurated, when there were no lady medical missionaries, and very few native Bible women. The obstacles in the way of Christian missionaries who wished to reach women and children in their homes seemed insuperable. At last this society was formed, and now maintains efficient high-schools for girls at Bombay, Lahore, and Panchgani, and assisted similar schools at Poona and Benares with qualified teachers and funds. It also maintains numerous elementary schools at its mission stations. The attendance at these schools exceeds 3,000 girls, of whom 140 are being trained as teachers. At the 3 hospitals maintained by the society, containing 125 beds, about 24,000 patients were treated annually, while the total number of attendances at the dispensaries alone amounted to 65,000.—*London Christian.*

Centenary Funds of C. M. S. When two or three years since the Church Missionary Society was nearing its hundredth anniversary, requests were sent out for special gifts, and now it is able to report that in response $1,061,265 have in all been received. No specific sum was named, tho it was suggested about $1,000,000 should be forthcoming. One donor sent $25,000, one $10,000, one $7,000, and fourteen gave each $5,000. More than half came in sums of $50 or more.

Protestant Conference in Paris. A pleasant gathering was held in Paris last February, when the collectors of the Paris Missionary Society were invited to hear addresses from Messrs. Sibree, Peill, and Huckett, of the London Missionary Society, all of whom were in Paris at the time, perfecting their knowledge of French.

"We have always felt the greatest admiration," says the *Journal des Missions Evangéliques*, "for the remarkable efforts of the English and Norwegian missions in Madagascar to adopt French methods of teaching. No one has rejoiced more than ourselves to see the colonial government recognize the amazing progress they have made in this respect. It is indeed a touching sight to see missionaries of age and experience becoming scholars again, in order that their influence in Madagascar may be in harmony with the French spirit."

At the recent teachers' examination at Antananarivo, out of 187 successful candidates 138 were Protestants, and only 49 Roman Catholics. Of the Protestants, 57 were connected with the Paris Society, 46 with the London Missionary Society, 22 with the Norwegian Mission, and 13 with the Friends.

The Swiss "Mission Romande." The story of this mission is very interesting, and shows how the little Swiss Church of the Canton de Vaud has rapidly gained the very front rank among missionary churches. July 9, 1875, the 2 first missionaries of the Church reached the selected location in the Transvaal, to which they gave the name of Valdezia. Until 1883 it was known as the *Mission Vaudoise;* but in that year the Free Churches of Neuchâtel and Geneva entered into missionary alliance with the Free Church of Vaud, and the mission received the name it now bears. Year by year the work grew, and its remarkable development has reacted in signal blessing to the Church at home. Twenty-five years ago the Church numbered about 3,900 members, and raised for all purposes about £7,500: now the membership is about 5,000, and

the total contributions about £10,500. At the close of five-and-twenty years the condition of the mission is as follows: In the north, in the Zoutpansberg district, there are 4 stations, Valdezia, Elim, Mhinga, and Shilouvâne; in the southwest, Pretoria; and in the southeast, in Portuguese territory, Antioka, Laurenco Marques, and Tembé; while a ninth station was to be opened to the north of the latter three, on the coast. At Elim there is a medical mission, and at Shilouvâne a training-school for evangelists. The European staff, including 17 wives of missionaries, numbers 48; the baptized Christians, 1,028; the catechumens, 1,713; and the scholars, 1,854. The income of the society last year was £7,420, of which the Free Church of Vaud contributed £2,956; Neuchâtel, £1,886; and Geneva, £1,736.

The Basel Mission. The Basel Mission was founded in September, 1815. Its restricted and timid beginning consisted in training missionaries for societies already founded elsewhere, and when it decided to fly with its own wings, and to establish stations on the Gold Coast, it sowed with graves for a long time. One day they were on the point of forsaking this murderous clime. A single laborer remained, who asked to be recalled to Europe. "Remain," said the committee to him, with an authority which faith alone could justify. He remained. The churches of the Gold Coast are today flourishing; they represent a total of about 17,000 Christians, and among every 25 or 30 inhabitants one is pretty sure to find one Christian. There is even here and there a province in which the proportion is 1 to 7, and in the district of Akorpong we find a Christian community of some 1,600 souls. Christianity has there become a power; if the heathen are not all pleased with the fact, they are at least obliged to own it. These blacks, afortime so idle, have learned to work; last year they made up among them a sum of 45,000 francs, largely gathered at mission festivals and for mission undertakings. When a chapel is to be built or a schoolhouse, or a catechist's dwelling, they give days' work, without pay, and a great part of the materials. There are among them 266 native helpers, of whom 24 are ordained pastors.—*Le Missionaire*, Geneva.

Fruit-gathering in German Missions. The German societies at work in foreign lands reaped an abundant harvest during the last year. Exclusive of baptized children of native Christian parents, 16,212 heathen converts joined the church by baptism. Of this number, the Rhenish Society reports 4,456; the Gossner Society, 3,119; Basel, 2,224; Berlin, 2,089; Hermannsburg, 2,074; Leipzig, 812; Moravians, 602.

Gospel Growth in Italy. Protestantism in Italy is increasing. There are now over 20,000 communicants in the Waldensian churches. The Free Church has about 3,000 members; the Wesleyans have 1,800; the Methodist Episcopal, 1,500, and the old Catholics about 600. All of these bodies own church buildings in different cities in Italy, and spend large sums for buildings and schools.

Protestantism in Russia. There are some 6,000,000 Protestants in the land of the Czar who enjoy religious liberty with the stipulation that they must be born of Protestant parents, and must not proselyte. Preaching in 9 languages is heard every Sunday in the Protestant churches in St. Petersburg. For 100,000 people

there are in that city 32 clergy, 18 parish churches, and 5 chapels. There are also city missionaries who visit the soldiers, the hospitals —to see if there are any Protestants among the patients—and the prisons. A Deaconess House was founded in St. Petersburg in 1859, after the model of Pastor Fliedner's. There is a Young Men's and a Young Women's Christian Association, the latter numbering nearly 500 members. Lutheran soldiers in the Russian army are not forced to attend the Greek Church. "Russians do not like people to change their religion—they think that to do so shows a lack of any strong conviction. They are, in fact, perfectly tolerant to the Protestant religion, and intolerant only when it touches the Greek Church."

The Bible in Russia. This immense empire stretches from Poland to Port Arthur, and includes nearly 140,000,000 of people, among whom the British and Foreign Bible Society distributes the Scriptures in over 70 different languages and dialects. The society's total circulation in 1899 was 578,000 copies, half of which were either complete Bibles or New Testaments. Both Church and State in Russia show warm sympathy with the society's work. Nearly 80 colporteurs are employed, who find a warm welcome in villages from the Russian clergy, and in barracks from the Russian officers. Many of these colporteurs receive free passes on the railways and steamboats, which form the main arteries of the empire. It is cheering to learn that the society's privileges and exemptions in Russia have been recently revised, confirmed, and somewhat extended. For instance, Bibles in any quantity are transported free on all state railways, but over each private line *not more than nineteen tons (!) of Scriptures per annum* will be carried gratis. In 1899 Russian donations in money to the society amounted to £582. The vast provinces of Siberia are opening up each year more rapidly to colonists from Southern Russia. Its great iron road is creeping on eastward to touch the Pacific Coast. Translations of the Gospels are being pushed forward in several new languages spoken among the more remote Siberian tribes. We can praise God that His word has such free course over the dominions of the Tsar.—*Bible Society Reporter.*

ASIA.

Beirut "Press" and the Arabic Bible. When the British government publicly announced its intention to reconquer the Sudan by sending an expedition to Khartum, the Syria mission foresaw a great increase in the demand for the Scriptures as soon as the Sudan was open. The manager of the *Press* was at once directed to proceed to London in order to purchase a large and modern printing-machine to be used exclusively for Bible work, the old press, having been used for nearly forty years, showing signs of dissolution. Two years elapsed while the machine was being built, transported to Beirut, and set up ready for work. During those two years the English expedition had pushed victoriously up the Nile, and reopened the Sudan into the heart of Africa. The new press was solemnly dedicated to its noble work, and when the year 1900 opened the *Press* had in hand orders from the Bible societies for over 40,000,000 pages of the Scriptures, *more than can be printed and bound in a year and a half.* Since then other orders have come which will swell the output of 1900 beyond any year's work in the history of the mission. To enable the mission to

respond to these demands the *Press* building has been rebuilt and greatly enlarged in the interest of economy of production. These are very tangible proofs of the fact that the Bible is to-day the most sought after and best-selling book in the Arabic-speaking world—one-eighth of the human race.

A Visit to a Persian Magnate. Rev. J. L. Potter, a Presbyterian missionary, writes thus in the *Herald and Presbyter* of an interview with the governor of one of the provinces: My first call was on his highness, the prince governor. After we were somewhat settled I wrote him a little note in Persian, requesting permission to call upon his highness. In reply he sent a kind note, which may be translated as follows:

> O highness of holy title, O honorable one (may his glory increase). The brief, respected, friendship-freighted epistle arrived and was inspected. For as much as your mind was desiring the happiness of this individual, which, by the visit of Your Excellency, will be gained, I was very pleased at this design of yours. Therefore I give you the trouble of announcing that two hours to sunset to-day, let them (*i.e.*, you and your train) take the trouble of coming, for this friend is awaiting the visit. There is no further trouble.
> Your friend, IMAD-I-DOULEH.

At the time appointed I went to the government house, and was ushered into the hall of audience. The prince received me very graciously, and, taking my hand, drew me to a chair close by his side, and for an hour we conversed together. Twice I asked permission to withdraw lest I should weary his highness, but he desired me to tarry longer. In the course of the interview I had an excellent opportunity to explain to him the Christian method of salvation, to which he listened with attention and apparent interest.

A Mission School in Persia. The American school for boys at Teheran had an attendance of 66 last year: Armenians, 41; Moslems, 22; Jews, 2, and 1 Parsee. Two of the students are second cousins of the Shah, 1 is a *mollah*, 3 are *seyids*. On Commencement day, each of the 2 graduates delivered orations in both Persian and English, and the United States Minister, Hon. H. W. Bowen, presented them with valuable books. The school sang "Joy to the World" in Persian, the doxology and "America" in English.

Effects of Famine and Plague. Early in the year the British government in India attempted the huge task of taking a census of the population of that vast country, vast in area and in array of human kind. In 1891 the total population was 287,223,431. Now it is found to be 294,000,000, but this includes the millions of people in territory not in the empire in 1891, and hence not included in the former census. From various sections a loss is reported; for example, in the central provinces of 1,000,000, where a gain of 1,500,000 might have been expected during the decade, in Odeypoor a loss of 840,000, Bhopaul of 800,000, District of Banda 124,000, and Bombay City, 50,000, etc.

The Students of India. Robert P. Wilder writes in the *Intercollegian*: "India has five universities modelled after the University of London. These are merely examining bodies, and, tho not themselves places of instruction, determine in a high degree the courses of study in the 115 arts and 40 professional colleges containing 19,000 students. If we include the training-schools for masters, industrial schools, schools of art, law, medicine, engineering and surveying, we find in this empire 412 higher institutions of learning, with 31,884 students. There are, in addition, 840 high-schools for boys with 183,993 pupils, and 1,922 middle English schools

with 155,841 pupils, making a total of 3,174 institutions with 371,718 pupils.

The Intercollegiate Young Men's Christian Association is also at work in this student field, having 32 separate student associations with a membership of over 1,400. There are in addition in 22 city associations, 816 past and present students. Several city associations have not reported; so the full number of present and past students in connection with the Young Men's Christian Association of India is over 2,200.

Hindus Flocking to Christ. Bishop Thoburn has intelligence from Gujarat that two missionaries, both conservative and careful men, within the limits of three days recently baptized 1,800 persons; and they affirm in addition that at least 10,000 more are fit to receive the ordinance, if only proper persons could visit them.

A Specimen Convert. Hon. K. C. Banurji, the president of the College Association in Calcutta, is one of the most influential men, European or native, in India. As his name, Banurji, indicates, he belonged to the Brahmin caste, the priestly class. Mr. Banurji was converted as a college student, under the influence of Dr. Duff. If Duff's work had never accomplished anything more, the expenditure of effort and money would have been more than justified. Mr. Banurji is a barrister and a specialist in philosophy. In addition to his legal practice he lectures in two or three different law schools and at times lectures in other colleges on philosophy. He also edits a Christian paper and has all his spare time occupied in Christian work—public speaking, Bible classes, and personal work. He is an example and an inspiration not only to the native Christians but to missionaries as well. His chief work is in connection with the Association in Calcutta.

In China there are 1,746 walled cities. Missionaries are only to be found in about 247 of these, leaving 1,500 unoccupied. In only 88 villages and unwalled towns have stations been established.

Latest List of Martyrs. The *Chinese Recorder* for March gives this detailed statement of the number of missionaries' lives lost in the Boxer outbreak:

Society.	*Adults.*	*Children.*	*Totals.*
China Inland Mission.	58	20	78
Missionary Alliance..	21	15	36
American Board.....	13	5	18
English Baptist.....	13	3	16
Sheo-yang Mission...	11	2	13
American Presbyterian.....	5	3	8
Scandinavian Alliance.....	5	0	5
Swedish Mission.....	3	1	4
Society for Propagation of the Gospel.	3	0	3
British & Foreign Bible Society.....	2	3	5
	134	52	186

Another enumeration classes the sufferers according to nationality, thus:

	Adults.	*Children.*	*Totals.*
British.....	70	28	98
Swedish.....	40	16	56
American.....	24	8	32
	134	52	186

A third classification presents the same figures, arranged to their locality, under the name of the provinces in which they suffered:

	Adults.	*Children.*	*Totals.*
Shan-si.....	112	45	157
Chih-li.....	13	4	17
Che-kiang.....	8	3	11
Shan-tung.....	1	0	1
	134	52	186

How One Christian was Tested. A missionary of the London Missionary Society writes: "The power of a Chinese parent is absolute. I have known of children, even of full age, being deliberately put to death. It is almost certain that so super-

stitious and passionate a woman as Shao's mother was only restrained from such an extreme step by the fact of his being a diligent and capable worker, whose earnings all came into her hands. But short of killing or disabling him her cruelty was extraordinary. The constant destruction of his beloved books was a trifle. Whenever the whim seized her she would, often even without pretence of provocation, beat him until he could scarcely walk. 'Lie down,' she would say, 'I want to beat you.' 'Why?' 'Because I wish!' And, incredible as it may seem, the full-grown man would lie down upon his face, while the unnatural vixen with a stout bamboo gratified her passion. Truly an extreme illustration of the Chinese ideal of filial submission! It must be remembered, however, that the woman had only to bring a charge of having struck her against him in the court to compel the magistrate to put him to death. In spite of such trials, Shao not only stood firm as a consistent Christian, but developed so much zeal and ability that he became one of the first class of student catechists in Tientsin. Just how he managed to arrange matters at home I do not know."

Chinese in Shanghai. Mrs. Bishop, in her book, "The Yang-tse Valley and Beyond," says that "to mention native Shanghai in foreign ears polite seems scarcely seemly; it brands the speaker as an outside barbarian, a person of odd tendencies. It is bad form to show any interest in it, and worse to visit it. Few of the lady residents in the settlement have seen it, and both men and women may live in Shanghai for years and leave it without making the acquaintance of their nearest neighbor. It is supposed that there is a risk of bringing back small-pox and other maladies, that the smells are unbearable, that the foul slush of the narrow alleys is over the boots, that the foreigner is rudely jostled by thousands of dirty coolies, that the explorer may be knocked down or hurt by loaded wheelbarrows going at a run; in short, that it is generally abominable." But, having persisted in her desire to inspect native Shanghai, she is able to write, "I did not take back small-pox or any other malady; I was not rudely jostled by dirty coolies, nor was I hurt or knocked down by wheelbarrows. The slush and the smells were there, but the slush was not fouler nor the smells more abominable than in other big Chinese cities that I have walked through. . . . Its crowds of toiling, trotting, bargaining, dragging, burden-bearing, shouting, and yelling men are its one imposing feature. Few women, and those of the poorer class, are to be seen. The streets, narrowed by innumerable stands, on which are displayed, cooked and raw and being cooked, the multifarious viands in which the omnivorous Chinese delight, an odor of garling predominating. Even a wheelbarrow—the only conveyance possible, can hardly make its way in many places. True, a mandarin sweeps by in his gilded chair, carried at a run, with his imposing retinue, but his lictors clear the way by means not available to the public."

Conquered by Kindness. Mr. Gilmour was one day abused in an eating-house in Ta Ch'eng tsz, Mongolia, by a man who called him "foreign devil" and accused him of stealing human hearts and eyes. The landlord interfered, and was about to beat the aggressor when Mr. Gilmour restrained him. "But the man has abused you these three days."

"Oh no," replied Gilmour, "he has abused the devil. I am not the devil. I am Ching Ya Ko (his Chinese name). He has abused those who steal hearts and eyes. I have never done these things, so he must be abusing some other person." The listeners were persuaded that there must be something in a religion which could lead a man to bear insults in such a manner. The eating-house man from that day decided to become a Christian, and was afterwards baptized.—*Chinese Recorder.*

Good Thoughts from China. Read the following lines carefully, and consider who can have written them:

How beautiful is the conception which the ancients formed of the deceased! They spoke of them as of those gone home, but of the dead as wanderers and pilgrims. To leave home and not to return thither is to be homeless. If a man is without home, the whole world condemns him. But the whole world has lost its home, and no one knows it. There is one who leaves his home village, turns his back on parents and kindred, roams about in the whole world, and knows not how to return; what sort of man is that? Certainly the world will despise him as an evil vagabond. And here is another, who holds converse with the wise of his time, displays understanding and capacity, values his good name, and makes much of himself; what sort of a man is that? Assuredly the world will hold him for a man of insight and understanding. And yet both have lost their home, altho the world despises the one and extols the other. Only the Holy One knows who is really to be praised and who is really to be despised.

Are not these wonderful words? so wonderful and deep that they might very well stand in the Bible? Who has uttered them? An ancient Chinese sage who lived several hundred years before Christ! Verily we see here that Paul has said justly of the heathen, that the work of the law is written in their heart, inasmuch as their conscience witnesses to them, accusing or excusing them. Will man yet say: "What have we to do with the Chinese?" Our brethren they are, but brethren lost and gone astray, whom we should seek, find, and lead back into the Father's house. That is what missions are doing. Whoever scoffs at this, or even says it concerns him not, is worse than a heathen—nay, as bad as Cain, who said: "Am I my brother's keeper?" —*Missionsblatt für Kinder.*

China has been trying to pursuade the world for many centuries to count her out of the nations, but God "hath made of one blood all nations of men for to dwell on all the face of the earth."—*Cromer.*

Tea-parties in Japan. Rev. J. A. Wilbourn writes, in *Spirit of Missions:* "One evening a month there is what the Japanese boys want to call a 'tea-party'—for the catechist to get acquainted with the scholars. About 60 of them quite fill up the Japanese room. There are hymns and a prayer, with speeches on religion by the catechist and Christian students, and one in English by one of the foreign clergymen, while all are free to express their views. Cakes and tea are passed around, and the meeting then lasts as long as the company care to entertain themselves with amusing speeches or songs. Men are comparatively easy to get at, but women and girls seem especially inaccessible here, and, as the Japanese express it, are very 'difficult.' Buddhist training for generations, and life in a locality where there has been a railroad for only a very few years, have bred in them a conservatism which is not easily overcome. We must remember that their mothers gave their hair to form the ropes in the Kyoto temples. When the congregation in the church numbers 75, there may be 20 women."

AFRICA.

The Scriptures for Morocco. G. S. Fisher, of the Gospel Union, with headquarters at Kansas City, writes: "We are hard at work in Morocco in making a translation of the Holy Scriptures into the Morocco colloquial. We have now the text for the Gospel of Luke almost ready for the press, and are in correspondence with the American Bible Society concerning its publication.

Lions and Ants in East Africa. Bishop Peel makes the following statements concerning the serious drawbacks to work in his diocese: "Of late lions have been forced upon the public mind because of the awful experiences in Kiu and Kima, on the Uganda Railway, but I doubt much whether any of the general public know the tragedies which are being enacted in the up-country and forest-begirt villages. In Kauna, for instance, since March, 1900, or thereabout, 5 persons have been carried off, 4 adults and 1 child. Only 1 of the 5 was rescued, a woman, who recovered from her wounds and is now a living witness to the terrible shock of being in a lion's jaws, dragged and bumped along, while waiting for a slow and horrible death. God graciously kept us in the little forest clearing, and sent us on our way full of thankfulness to the next stage, a camp amid long grass on a high ridge overlooking a valley thick with vegetation, and facing the range of small hills of Chonyi, Jibana, Ribe, and Buni (near to this is Rabai). Villages were numerous on the way. During the tramp from Rabai to Jilore, and from Jilore to Mwanzai, we had frequently to step over long rope-like masses of the dreaded *siafu*, ants which bite ferociously and painfully. If you push them with a stick you move hundreds of them roped together by means of their legs, and then you have to move out of their way very quickly, for they dart about looking for the enemy, and if they find flesh in go their strong pincers. When the ants are on the march two thick lines are formed across the path. In these lines the ants are several deep, and are often piled one upon another so that they form a tunnel, the two lines meeting in the center. Between the lines are the females, hurrying on in thousands, and the egg-carriers, etc. When the last of the procession has passed the soldiers fall in behind and march on until quite suddenly the path becomes free of them, tho the track of their caravan is still plainly to be seen, and often has two little walls on either side of it, made of numerous grains of earth heaped together by the protecting regiments. Sometimes we had to dance over the lines of *siafu* when the creatures had been a bit disturbed, and sometimes to run quite fast for 10 or 12 yards. They easily turn any person out of a house even, when they find entrance in numbers."

Good News from the Upper Kongo. We quote from *The Missionary*, the organ of the Presbyterian Church, South: "Dr. Snyder has kindly sent to the mission rooms a copy of the program used at Luebo, Christmas. It consists chiefly of songs and recitations. As we look at this neatly printed program of an entertainment held in the 'Presbyterian Church of Luebo,' what a marvelous transformation does it represent! Eleven years ago Lapsley and Sheppard had just left us in Nashville to go into that then unknown wilderness and plant their first station. It was not till more than a year later that they finally

penetrated far up the Kassai and began their clearing at the present station of Lucbo. This was 1,000 miles in the heart of the Dark Continent. The people were wholly savage, some of them cannibals. They had never heard of the true God, had never heard of a Bible, and had only a spoken language. Now, however, there is a neat church building, crowded to overflowing every Sabbath, and some 400 of the worshipers are communicants. There is a large Sabbath-school, and before us lies the program of the Christmas exercises of this school, printed on a press now in operation in the town, and which will soon be printing the word of God in the language of this people. On January 5th, Dr. Snyder wrote that on the previous Sabbath 26 new members were added to the Luebo church, making a total of 116 communicants added during the year. At the time of his writing there were still 36 in the catechumen class."

Lovedale as a Center of Light. As showing how widespread in South Africa is the influence of this famous school, the *Christian Express* states that last year no fewer than 128 pupils (of whom 25 were young women) resorted thither from beyond the limits of Cape Colony; from Bechuanaland 35, Basutoland 31, Natal 23, Transvaal 17, Orange River Colony (once Orange Free State) 15, and Rhodesia 7.

Great Growth in Uganda. Notwithstanding the interruption to reading and teaching by reason of the new land settlement and the imposition of the hut tax, Bishop Tucker is able to report "real progress" in the church during the year "in almost every department." The native Christian adherents (including those under instruction) now number 28,282; the native clergy 24; and the native Christian lay (male and female) teachers 2,026. In the course of the year 3,180 adults and 1,124 children were baptized; and the bishop confirmed 2,233 candidates. The greatest increase in and development of the work has taken place in Toro. In the previous year the number baptized there was 153; last year 292 were admitted into the church by baptism—an increase of nearly 100 per cent. The number of native teachers at work has risen from 50 to 126.

Toro as a Rival to Uganda. Bishop Tucker visited Toro for the fourth time in December last. He describes his visit as "a time of most wonderful experience." It is only four years and a half since he baptized the first converts there, and yet on December 20th he was enabled to confirm 356 candidates—men and women. On Christmas day 428 communicants gathered at the Lord's Table. At the children's service, which was held at the same time in another building, some 600 children were assembled. Every week-day morning at least 1,000 souls are gathered together for instruction.

A Cumbersome Currency. A new treaty has recently come into force in Uganda, under which the land of the country has been redistributed, and a hut tax of Rs. 3 enforced. The great bulk of this tax is being paid in cowri-shells, the currency of the country, at 800 to the rupee, which means 12,000 to the pound sterling. These are being poured into the capital by the million. A writer in in *Mengo Notes* says:

"When we remember that 20,000 (one bundle) weighs 70 lbs., and that a million weigh 1 ton 11 cwts. 1 qr., and yet are only worth £83 6*s.* 8*d.*, we get a faint idea what it must mean. The next thing will

be to decide what to do with them to get them into circulation again. One suggestion is to pay the salaries of the chiefs in shells, wholly or partially. Now imagine the Katikiro (Prime Minister) receiving a note something like this:

"'Sir, I beg to inform you that your salary, due to-morrow, will be paid to you on application at H. M.'s Government Offices, Kampala. P.S.—You are requested to bring with you the necessary 240 men to carry the shells.' This is what it would amount to, and each man would have a load of 5 stones weight. If it should ever happen that the king should get his £1,500 a year in shells, he would need 900 men to carry them."

ISLANDS OF THE SEA.

Presbyterians in the Philippines. The Board of Foreign Missions of the Presbyterian Church transferred the Rev. and Mrs. J. B. Rodgers from Southern Brazil to Manila. On the first Sunday in May, 1899, Mr. Rodgers took part in a Spanish service in a private house, and with the exception of slight interruptions regular services have been held from that date. They have now services in four different places in Manila. They are held in the English, Spanish, Tagalo, and Chinese languages. The attendance is encouraging but exceedingly uncertain, ranging from 1 to 100 persons. The Rev. and Mrs. D. S. Hibbard arrived in Manila in May, 1899, and Dr. and Mrs. J. A. Hall in January, 1900, and the Rev. L. P. Davidson in February. Two families opened a mission in Iloilo, on the Panay Island, in March, 1900. There also services are held in 4 languages, with encouraging results, especially among the Chinese. Plans are perfected for the opening of a new mission in the city of Dumaguete, on Negros. Land has been purchased and plans are made for an industrial school, and Dr. and Mrs. J. Inglis and the Rev. L. P. Hills are expected to take up this work. It will be seen that work has been commenced on three islands, and there are on the field 6 regular missionaries and 2 more expected, besides 4 married women. They have 3 native evangelists and report 19 members and much interest.

An Anomaly in New Zealand. Some inconsistencies of the Maori women of New Zealand were presented by Mrs. E. J. Bartol, in an address before the new Century Club of Philadelphia, recently. Mrs. Bartol has twice made a tour of the world, and while in New Zealand visited many of the remote native villages. It is an interesting incident on an election day, she says, to find a baby carriage outside the polls and the husband and wife both inside voting. Within the memory of people now living these same women have been transformed from frowsy squaws into intelligent voters. The New Zealand women are not as handsome as the men, and strive to improve their appearance by tattooing their lips and eyelids with a charcoal made from kauri gum. Horticulture is their favorite occupation.

Sunday in the South Pacific. This narrative from an eye-witness is both interesting and significant: "On Sunday morning, June 25th, at daybreak, we reached Fakaofu, one of the Union group. After the morning service we held a Christian Endeavor consecration meeting. They call themselves the 'Company of Endeavorers for Jesus.' Over 100 were present, all seated on mats on the floor, with their Bibles and hymn-books before them. After the opening hymn 2 members, middle-aged men, led simply and reverently in prayer, and then we had

the roll-call of 96 active members. One old woman I remember well. Her face was lit up with heaven's own brightness as she spoke of the love of Christ for her and her desire to follow Him closely. There was an old chief, too, who, when his name was called, humbly and simply said, 'God be merciful to me, a sinner.' Many took part in the prayer-chain, and the whole meeting was characterized by a reverence and earnestness I have not seen excelled anywhere."

Gospel Fruit in the South Seas. The Australian Methodists have fallen heir to the work opened by the English Wesleyans in the islands named below, and expended on it $82,700 last year. These statistics have just been gathered:

New Zealand	12	74	49	806	106	35	3	15	4	16	4
Tonga	2	2	2	9	8	4	3	15	4	99	1,077
Samoa	2	2	2	9	8	4	3	15	4	99	1,077
Fiji	2	2	2	9	8	4	3	15	4	99	1,077
New Britain	2	2	2	9	8	4	3	15	4	99	1,077
New Guinea	2	2	2	9	8	4	3	15	4	99	1,077
Totals	1,172	22	101	1,333	3,268	6,211	40,032	8,112	38,270	131,111	

New Zealand	57	387	156	2,516	115	37	21	356	317	5,330	134	53	12	1,289	1,080	34,497	1,896	458	131	113	612	6,886	546	374	505	650	1,456	30,890	3,161	1,608	8,906	3,590	6,172	91,195	12,737	13,447
Tonga																																				
Samoa																																				
Fiji																																				
New Britain																																				
New Guinea																																				
Totals																																				

	Churches.
	Missionaries.
	Native Ministers.
	Catechists and Teachers.
	Local Preachers.
	Class Leaders.
	Members.
	On Trial.
	Sunday-school Scholars.
	Adherents.

MISCELLANEOUS.

A Good Program for Every Church. Rev. Edward Bright, when he was Home Secretary of the American Baptist Missionary Union, advocated the following features as essential to a system which should develop the giving of the people for missions:

1. A monthly missionary sermon by every pastor.
2. A missionary periodical in every family.
3. A stated contribution from every Christian.
4. A penny-a-week collection in every Sunday-school.
5. A missionary concert of prayer in every church.

The Boys' Missionary Congress. This is a legislative body in a Presbyterian church in Oregon which is worth having, for they have just sent the $25 for the second year's support of their boy Paul in Marsovan *six months before it is due!* With it comes $5 for a Christmas gift.

They have a speaker, a clerk who keeps the journal of Congress, a librarian, and chaplain. The speaker, with the advice of clerk and chaplain (who is the pastor of the church as well), appoints four committees. Every boy must be upon one committee. The speaker and the chaplain are upon all. The committees are "Ways and Means," "Work," "Fun," and "Help."

Congress meets every second Tuesday, and spends forty-five minutes in "Work" and forty-five in "Fun." Each boy is a representative in Congress from some missionary land, taking some missionary hero for his hero and for his character. When they had a sale for $25 they cleared $60. This

money was used, in part, for the support of an orphan in Armenia; with the remainder they purchased a missionary library.

Our Vantage-ground. An article in the *Missionary Herald* for March states that the vantage-ground for missionaries in the twentieth century is: The wide enlistment of forces; the larger knowledge of the peoples and nations to which the Gospel is sent; the ease of communication of most fields; the possession of apparatus for speedy work; the greatly added light as to the best methods of conducting missions.

An Era of Giving. There has been "preacher talk" about "hilarious giving," but it seems to have become an actual experience with Andrew Carnegie and Dr. Pearson. There has been no sense of grudging about it. To use a colloquialism, "They have slapped down the money" with an ecstacy of delight at the opportunity. The spirit of these men is contagious. Men of wealth are taking seriously Mr. Carnegie's statement, "It is a disgrace to die rich," and will follow his example of giving while they live. Then giving is giving and not leaving. Every work that merits money will receive it. Here is a characteristic paragraph from Dr. Pearson:

"Now when a lot of old fellows who have money read about my giving away some they just naturally can't stand it until they do the same. They get kind of jealous, you know, and want to be talked about. It's a good thing to wake them up and get their livers to acting so that the sap of benevolence can have a chance to flow through them. Now, nothing will do this but the incentive given by some rich old fellow like myself, who is willing to set the example. My, but this giving is great fun."—*Associatio Men.*

Special Training for Missionaries. In his "My Missionary Apprenticeship," Bishop Thoburn emphasizes the necessity for this with great force. "It would have been well for most of us if we had been detained at home six months, or a year, and put under a special instruction for our work. Our ignorance of India and of the real nature of missionary work was very great, and ought to have disqualified us for an immediate appointment to the mission field. A brief time spent in special preparation would have been time well spent, and would have enabled us to begin our work much more intelligently, and prosecute it more successfully than we were able to do. The traditional custom—for it is still the custom—of making a hasty search when a missionary is needed, and laying hands 'suddenly' on some raw youth, and sending him off to his life-work with little or no knowledge of the country to which he is going, and little or no preparation for the peculiar duties awaiting him, is unjust to the work and sometimes cruel to the candidate."

A Hard Blow at the Critics.—The late Robert Louis Stevenson said: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced and at last annihilated. Those who *deblaterate* against missions have only one thing to do—to come and see them on the spot." What word in the entire sweep of the English tongue is so good as that?

The Phraseology of the Club. The North German Missionary Society having published an address on "Protestant Missions in China, and their latest Accusers," Missionary

Geireihr remarks that on his voyage back from China he was present at a talk between a German-Austrian officer, a Catholic, and a Danish lady. The officer was decrying the missions (apparently the Protestant missions) in the wonted style. "The whole missionary business is of no account. The few Christians are a worthless rabble; they cheat the missionaries, lie to them and steal from them, and then take French leave of them. The missionaries themselves live well in China, accomplish little, and, coming home, tell shuddering stories about their privations and outrages suffered by them, only to make an impression on credulous people." When asked, "Do you know that you have sinned against the ninth commandment?" he owned that he did not know what the ninth commandment said, or, as the Lutherans and Catholics count, the eighth commandment. He had to own that he had never made acquaintance with a missionary, male or female, still less ever visited a mission-station! The perplexity and mortification of this competent judge of Chinese missions were great. In excuse for himself he said: "I hope you will not take it ill, but when one goes day after day to the club he can not help taking up the phraseology of the club." "Phraseology of the club!" That is one of the infallible sources out of which our opponents drew their information! —*Allgemeine Missions Zeitschrift.*

OBITUARY.

Rev. James Chalmers, of New Guinea. A telegram from Sydney, N.S.W., on April 21, announced the sorrowful news that Revs. James Chalmers and Oliver Tomkins had been murdered by natives on the Fly River, New Guinea. We mourn the injury thus inflicted upon one of the best fields of the London Missionary Society. Mr. Tomkins only joined the mission about two years ago. Mr. Chalmers is one of the best-known missionaries in the Southern hemisphere, receiving his first appointment as long ago as 1866.

Mr. Chalmers was born at Ardrishaig, Argyllshire, and became a member of the United Presbyterian Church in 1860. He was appointed to Rarotonga, and sailed from London in the *John Williams* in January, 1866, where he arrived in May, 1867. Having been appointed to New Guinea he left Rarotonga in May, 1878.

After some preliminary labors, Mr. Chalmers (accompanied by his brave young wife) began his now famous journeys among the hostile tribes of the great island. He traveled unarmed, trusting to Him in whose work he was engaged. Many years afterward he was able to say: "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and thus inspiring confidence and personal regard. As the months passed, native lips, failing to pronounce the missionary's name, called him "*Tamate*" (Teacher); and as they came to love and trust him, they spoke of "*Maino*" (peace) as following his steps. At length he was called in to settle native quarrels, and to arbitrate in matters of difference between contending tribes. Hence an English naval officer was able to testify: "Everywhere 'Tamate's' influence is supreme;" and the conceptions of Teacher and Peacemaker were combined in the native ideas of the missionary and his message.

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